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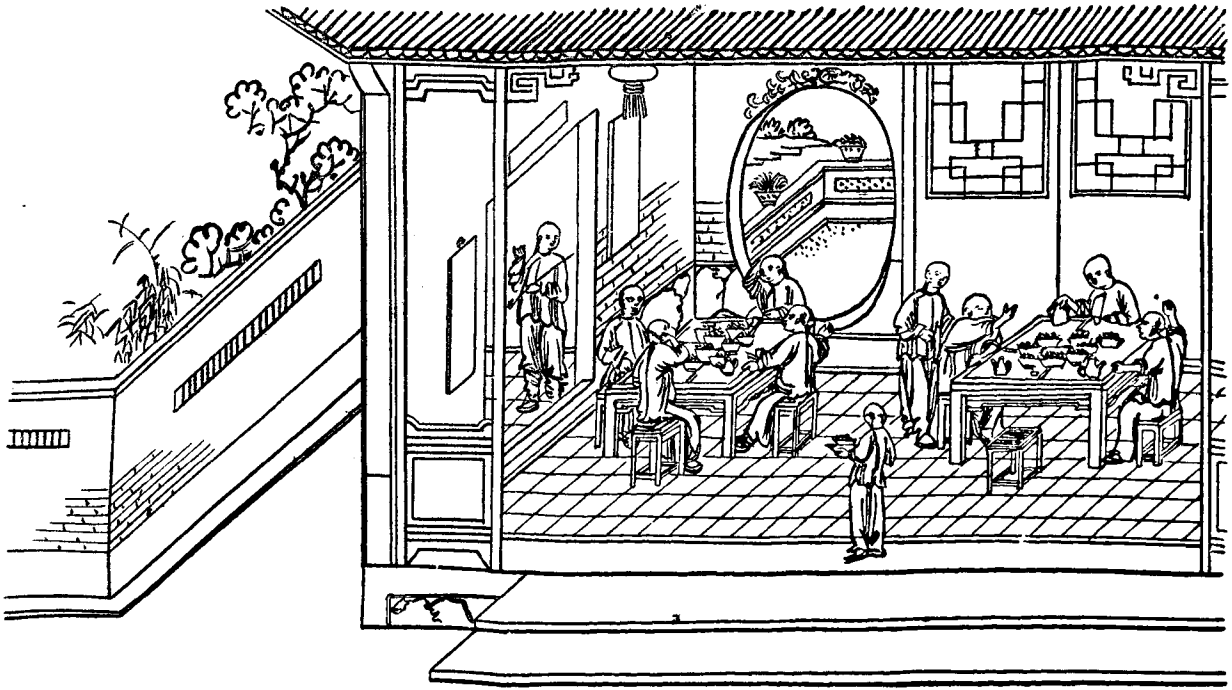
CHINA

A HISTORY OF THE LAWS, MANNERS, AND CUSTOMS OF THE PEOPLE



A DINNER PARTY.

CHINA

A HISTORY OF THE LAWS, MANNERS, AND CUSTOMS OF THE PEOPLE

BY

JOHN HENRY GRAY M.A. LL.D.

ARCHDEACON OF HONGKONG.

EDITED BY

WILLIAM GOW GREGOR

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CHINA.

CHAPTER XVII.

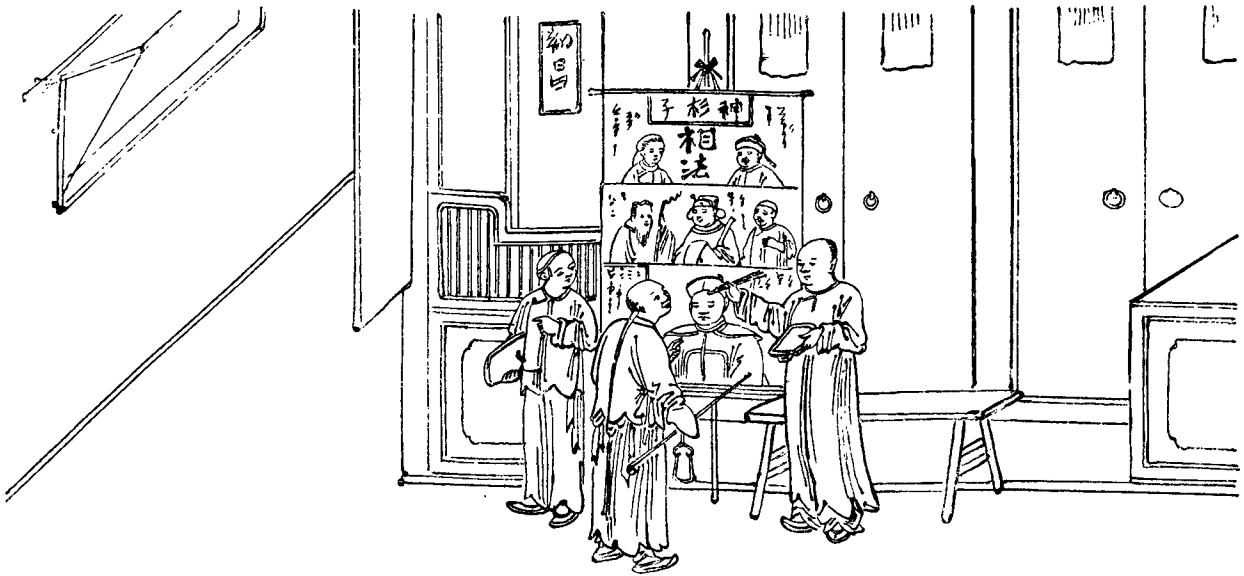
ASTROLOGERS AND FORTUNE-TELLERS.

In their knowledge and practice of the various illusory arts for the discovery of things hidden or future, the Chinese are not behind the most superstitious of Asiatic or African races. They have always manifested great anxiety to find out the course of fortune, and to forecast the issue of their plans. There is scarcely a department of nature not occasionally appealed to as capable of affording good or bad omens. Their daily conduct is shaped by superstitious notions in the most momentous as well as in the most ordinary occurrences; and physiognomists, diviners, or soothsayers, fortune-tellers, interpreters of dreams, astrologers enchanters, exorcists, spirit-rappers, witches, or consulters with familiar spirits, necromancers, rhabdomancers, or diviners by rods, belomancers, or diviners by arrows, serpent charmers, are daily,—one might say hourly—called upon to exercise their delusive arts. These impostors either station themselves at the gates of the most frequented temples, or occupy houses or stalls, in streets or very crowded thoroughfares. At Tan-yang Hien, on the banks of the Grand Canal, I saw a fortune-teller plying his trade in a tea saloon, in one corner of which he had his table. He was regarded by the people throughout the neighbourhood as pre-eminently learned in his profession, the proprietor of the tea saloon being equally famous for the excellence of his tea and cakes. Each brought grist to the other's mill; for

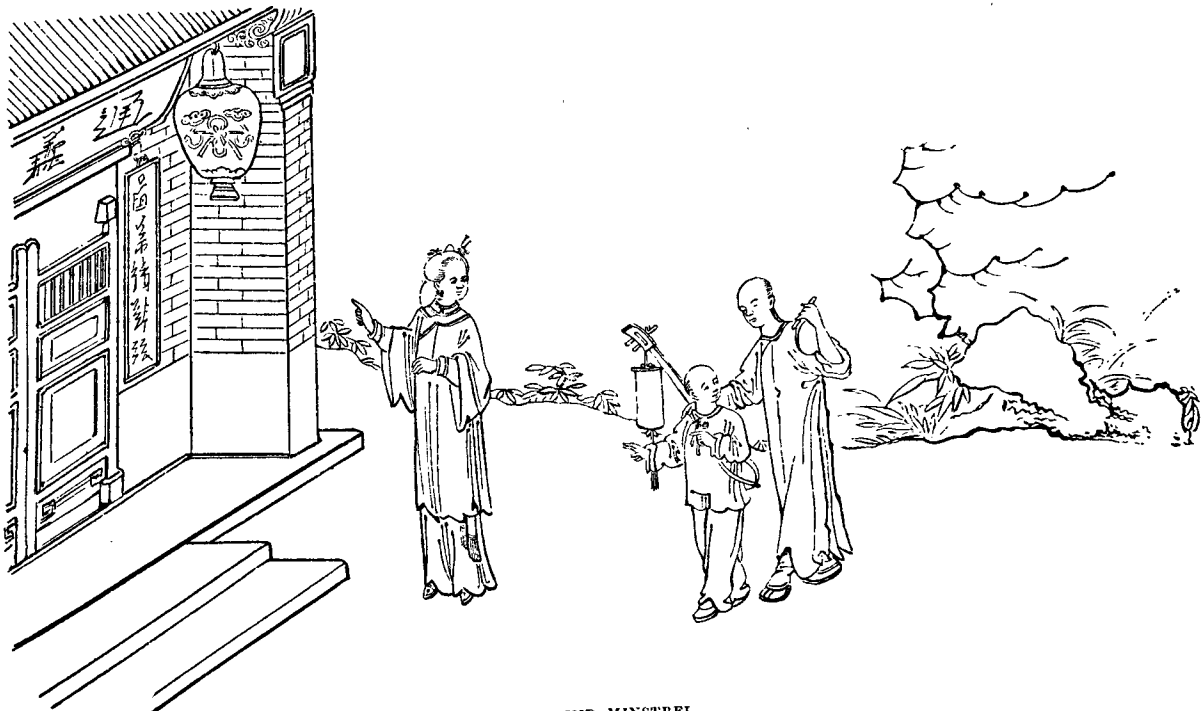
those who came to have their fortunes told remained to drink tea, and those who came to drink tea remained to have their fortunes told.

The physiognomist, who is always surrounded by numbers anxious to ascertain their destiny, suspends a large white cloth or sheet with painted representations of the human countenance, in front of the entrance of his house, or from a wall near which he has placed his table and chair. Some of these likenesses are supposed to be expressive of rank and station, others of contentment and quiet, of affluence and power, of poverty and shame, or of crime and disgrace. Chinese physiognomists, however, do not confine themselves to a study and knowledge of the human countenance only. They profess to be also able to predict the future welfare or misery of persons of all conditions, and of both sexes, from the formation and appearance of each member of the body. The following particulars, gleaned from the elaborate treatises written by the professors of the art, will give the reader some idea of Chinese physiognomy.

A round head, with hair growing well from a high forehead, eyebrows thin and of equal length, large and thick ears, the upper parts of which extend above the eyebrows, a large mouth in the male and a small one in the female, a large chin, a high and firm nose, high cheek bones, a silky beard, a dark moustache with a tendency to curl upwards, a large neck, a powerful voice, and eyes long and angular, and with much expression, are regarded as most favourable indications. Where such features are wanting, various degrees of trouble and misery are predicted. Thus, a person whose head is not round, or whose eyebrows are thick, is told that he can never attain to celebrity, but must remain in a subordinate position all the days of his life. One whose forehead is singularly low is likely to suffer punishment from the magistrate, and is invariably advised to turn monk and seek the retirement of a cloister. A man whose ears are neither large nor thick is told that he will die at an age varying from fifty to sixty years, and that, should he continue to attain a good old age, he will die in a state of destitution. One with a small chin will be overtaken by dire misfortunes should he reach old age; and a woman with a large mouth has a life of shame



A PHYSIOGNOMIST.



A BLIND MINSTREL.

predicted for her. A man with a small nose and distended nostrils is born to beggary; and to be without high cheek bones is to be weak in character, and to be shut out from the hope of attaining any post of trust or honour. The wife of a thin-necked man will die shortly after marriage; and an effeminate voice indicates the slave of vicious practices, who cannot attain to a good old age. Eyes long and angular with large round pupils full of expression foreshadow much good fortune; while eyes lacking these characteristics indicate a strong propensity to steal.

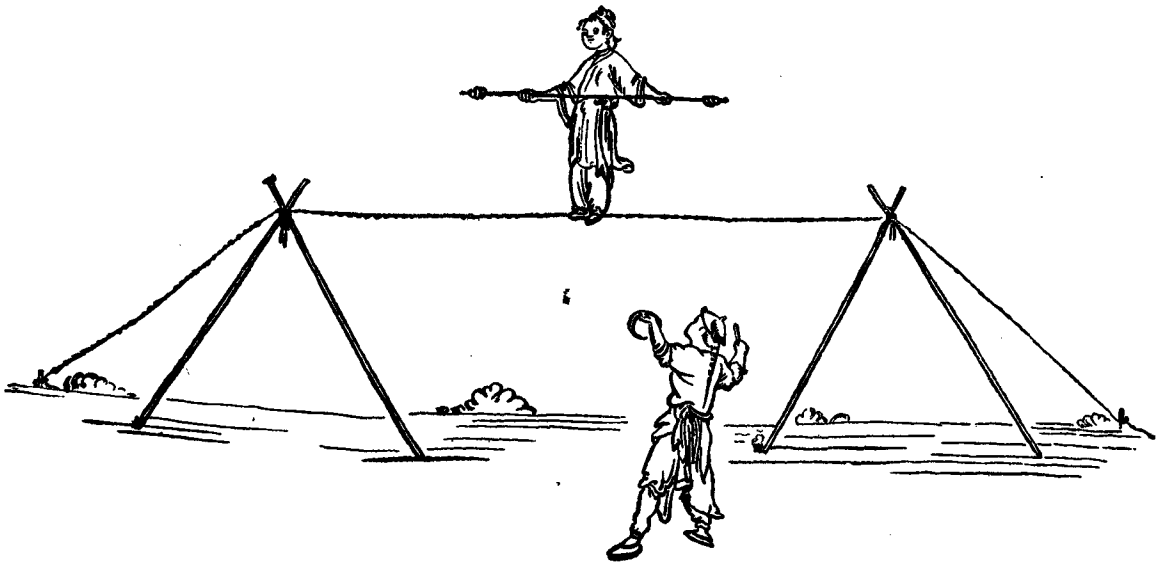
An examination of the hand generally follows that of the face. A thick hand with a soft red palm without wrinkles is a sign of much good fortune, and the opposite qualities bring corresponding trouble. When the fingers fit closely together, it is regarded as an indication of a happy and prosperous life. Such are some of the physiognomical notions of the Chinese, and it is surprising to find what a number of respectable and influential men throughout the empire resort to the professors of the art. Their belief is so fixed that they are convinced that nothing, save a decree of the gods, can avert the fortune to which they are destined, according to the formation and appearance of their bodies.

Blind soothsayers are to be met with in all parts of the empire. These men, who are generally well dressed, carry over their shoulders a Chinese harp or guitar upon which they have learned to play skilfully. They sometimes wander immense distances from their homes. In a remote valley of Inner Mongolia I met with an aged blind minstrel, who informed me that he had come all the way from the province of Shen-si, and that he was on a journey to the city of Lama-miou, where, by his music and his fortune-telling, he hoped to prosper. At Koo-pee-kow, I saw two blind minstrels resting themselves on a green sward at the base of the Great Wall. They had travelled all the way from the central province of Sze-chuen. These minstrels are generally led by young attendants, though they sometimes grope their own way with long sticks or rods of bamboo. As they traverse the streets of towns, they call aloud the nature of their profession. Though not taught to read, as the blind are in European countries, they are, in some respects, amongst the best informed of their countrymen. When young they are placed

under the care of others of the calling, and commit to memory from their lips several volumes regarding the mysteries of their trade. They are well versed in the ancient history of China, and can give the exact date of the accession of all the emperors, and tell with great exactness the principal historical events of each reign. They are chiefly called into dwelling-houses where the inmates are in perplexity through domestic affliction. The soothsayer having tuned his instrument, and learned the cause of their anxiety, breaks forth into singing, accompanying himself upon his harp. Throughout his song he throws light upon the originating cause of the trouble which has befallen the family, and thus, by his prophetic aid, raises their hopes, or increases their sorrows and fears. Such soothsayers have had a place in the empire from its earliest commencement. All blind Chinese musicians, however, are not soothsayers. Many pretend to no prophetic power, and traverse the streets, like men of a similar class in England, to obtain a living by playing on the violin, the lute, or the harp. One of the most remarkable of these strolling musicians with whom I came in contact, was a native of the city of Tien-tsin. Passing along one of the principal streets of this city in 1865, I was surprised to hear some one playing "God save the Queen" upon a violin, and on turning aside I found that a blind Chinese fiddler was the performer. As I was walking away from him, he commenced to play the "British Grenadiers," and subsequently I heard him playing the "Dead March in Saul." On inquiring, I was told that he had picked up these airs listening to the bands of the English regiments which during the late war with China garrisoned the city of Tien-tsin.

The fortune-tellers who draw oracles from words form another important class of those who obtain a living by the practice of superstitious arts. Their method of proceeding has been described as follows, by Archdeacon Cobbold in his graphic "Pictures of Chinese":—

"A number of important and significant words are first selected; each of these is then written upon a separate slip of thin cardboard which is made up into a roll like those very tiny scrolls of parchment, inscribed with a verse of Scripture, which are used in the present day by the Jews in their



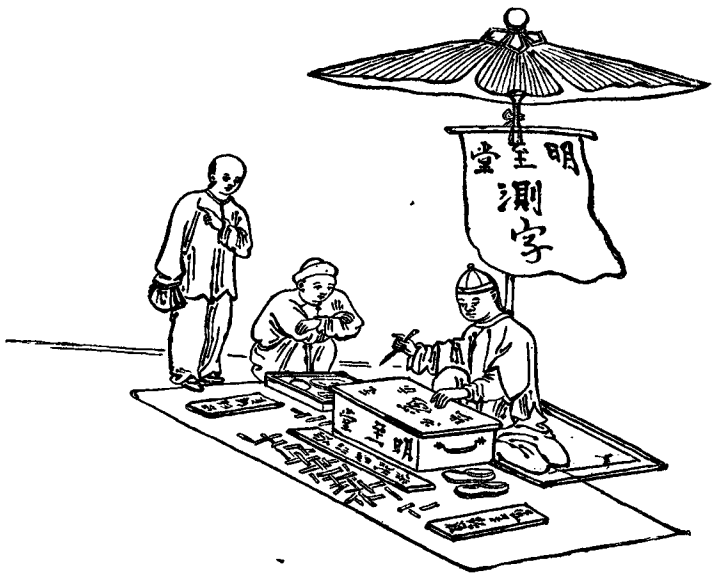
A ROPE-DANCER.

phylacteries. These slips of cardboard, amounting altogether to several hundreds, are shaken together in a box, and the consulting party—moved perhaps with solicitude to know the result of an intended expedition or coming engagement in business—repairing to the fortune-teller who is always to be found at some convenient corner of the street, puts in his hand and draws from the box one of these scrolls of paper. The mysteries of the art are now displayed; the fortune-teller, writing the significant word on a white board which he keeps at his side, begins to discover its root and derivation, shows its component parts, explains where its emphasis lies, what its particular force is in composition, and then deduces from its meaning and structure some particulars which he applies to the especial case of the consulter. No language perhaps possesses such facilities for diviners and their art, as the Chinese, and the words selected are easily made to evolve under the manipulation of a skilful artist, some mystical meaning of oracular indefiniteness. Some faint notion of this method of divination may be gathered from remarking the changes of meaning which in our own and other languages arise from the transposition of letters forming a name or sentence. For instance, the name Horatio Nelson becomes by a happy alliteration, Honor est a Nilo. Again Vernon becomes Renown, and Waller, Laurel. Or in the remarkable instance of Pilate's question 'Quid est Veritas,' which by transposition gives 'Est vis qui adest.' . . . . The diviner and his stall," adds the Venerable Archdeacon, "are also sure to be seen at any great fair or religious festival, wherever experience has taught men that the trade might be profitably plied. It is astonishing what a number of persons gain a livelihood by an occupation of which we should think every day's events would prove the fallacy. No one lifts up his voice against it. The Confucianist thinks it may be necessary for the rude uneducated mind. Both the Buddhist and the Taouist encourage all feelings of dependence on the unseen world, as it is sure to bring a reverence to their monasteries. The state religion does indeed ridicule all such superstitions, but it is powerless to keep the people from practising them, nor do any of the influential men of the country see any sufficient reason to interfere. It is not (say they) a question of good government, or good morals, it concerns a man's own mental convictions, and we may safely leave these to take their own course. A very favourite expression of theirs is, if you believe, these things have reality; if you believe not, they have none. By which is meant that every person must be guided by his own convictions; the great matter is sincerity and earnestness,

and a false creed heartily embraced, when it does not oppose morality, will be of more use to restrain and govern than a barren orthodoxy."

Another class of fortune-tellers use birds in their divining operations. Seated in front of a table, with a cage on it containing a bird not unlike an English bullfinch, the fortune-teller presents a pack of cards to his client, who selects one. Upon some of these cards sentences are written indicative of very good, or good, or indifferent, or bad, or very bad fortune. Having selected a card, and noted the sentence on it, the client replaces it in the pack, which generally consists of a hundred cards. When the fortune-teller has shuffled them with an appearance of great thoroughness, and placed them upon the table, the bird hops out of its cage, and is told to select one, in order to see whether the client has chosen the very card which it was decreed he should select by the gods, or fates, or stars. If the bird pick out the card he drew, the client is assured that the prediction especially refers to him. The bird, of course, never fails to select the card. I have occasionally seen hens, generally white ones, made use of in this way.

There are, also, female fortune-tellers who predict the future of females only, making use of tortoises instead of birds. The method these impostors adopt is as follows:—Around the sides of a large bamboo tray are neatly arranged, a number of envelopes, probably a hundred, each containing a card upon which words of good or bad import are written. The client, having selected and noted one of the cards, replaces it on the tray. A tortoise is then placed on the tray, and selects the client's card, as in the former instance. Fortune-tellers of this class are generally the wives of itinerant tinkers, and are mostly found in villages and hamlets. Houses called Poo-Shek-Men, are also kept by women for the superstitious of their own sex. In each house of the kind there is a shrine in honour of an idol, before which the female wishing to learn the issue either of a present or contemplated scheme, kneels and performs certain devotional exercises. She then makes known her desire to the idol, kneeling and gazing intently upon a stone placed on a tripod. After a little she is supposed to see on its surface a figurative or



FORTUNE-TELLING BY MEANS OF WORDS.

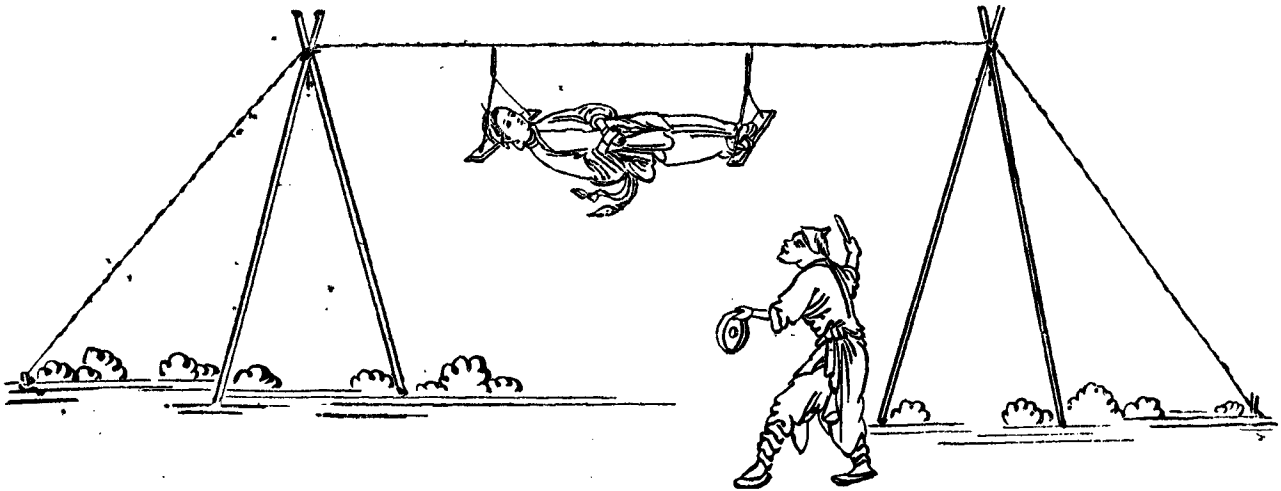
pictorial representation of the event which awaits her. I visited a house of this description in the Kwong-how-kin street of the old city of Canton, and found an old lady in a state of great distress, in consequence, she informed me, of having seen a green field in the centre of which was a coffin.

Geomancers constitute, as my readers may suppose, a very large class. Diviners of this kind visit the hills and mountains almost daily in search of lucky places for tombs, and they are always ready, on receipt of the customary fees, to direct the attention of clients to suitable burying-grounds. Should the inquirer on examining the spot be dissatisfied, he usually fees the geomancer handsomely to take some pains to find a more auspicious site. Geomancers are sometimes received into the houses of wealthy and influential citizens, and treated with the greatest kindness. Of course, they are expected to be very careful in selecting for their patrons the best places possible for family tombs. The great anxiety of the Chinese gentry on this score arises from their genuine belief that should members of their families be interred in places the geomantic influences of which are bad, direful effects would ensue. The word geomancy is a compound from two Greek words, namely, γη, the earth, and μαντις, a diviner. It probably owes its origin to the fact that in ancient times it was customary to scatter stones or marbles upon the ground, and to form opinions of the issue of certain events according to the arrangement which they presented. In course of time, instead of this plan, dots were made at haphazard, or, it may be, according to astrological considerations, on a sheet of white paper, and good or bad omens drawn from the various shapes or figures which they presented. Polydore Virgil says that geomancy is a species of divination effected through the medium of fissures made in the earth. He considers that the Magi of Persia were its first professors. To the geomancers of China these two methods are altogether unknown. Each Chinese geomancer is provided with a compass to ascertain the position of the neighbouring and distant hills in relation to any plot of ground which he may think of selecting for a tomb. He is very particular in his examination of the soil. Should it be dry, and of an auburn colour, it is

pronounced good. Should it be damp and stony, it is at once condemned. Ground towards which a stream of water flows, or which is encircled by a stream, or which commands an extensive view of hill, dale, and water, is supposed to possess very great advantages.

It would be an endless task to attempt to dwell on all the particulars which a geomancer must think of in selecting propitious sites for tombs. The introduction of geomancy in China is attributed to a person named Kwok Pok, who flourished during the Tsun dynasty, and wrote a work named "Tsong-King"; or, the Burial Classic. The Emperor Wu-tai, who was the sixth sovereign of the Hon dynasty, and who flourished B.C. 140, was a great upholder of these principles as well as of the superstition which taught that certain plants and stones had the power of imparting immortality to man. In the Tang dynasty, however, Tai-tsung, who ascended the thrown of China A.D. 627, was very much opposed to them, and employed a *literate* named Lu Tzo to write a treatise setting forth their absurdity. It failed to check the growing superstition. In the Sung dynasty, A.D. 960, a memorial was presented to the throne for the suppression of geomancy. The two ministers of state to whom the Emperor referred the matter advised his Majesty against the memorial, observing that, if the soil is soft and of a good colour, and the grass and trees growing on it are bright and green, all plots of ground ought to be regarded as suitable for tombs, provided that they are never likely to become either sites for cities, towns, or villages.

We now come to interpreters of dreams—a class of men who have from the very earliest times held a place in almost all Asiatic countries. The Chinese have always been very earnest believers in dreams, and in the pages of their ancient books certain dreams are recorded which are said to have been fulfilled, a fact which has no doubt greatly helped to strengthen the national faith. When Moo-ting, the twentieth sovereign of the Shang dynasty, who lived B.C. 1324, was mourning for his deceased father upon whose wisdom he had greatly relied, he dreamed that he saw the gods of heaven presenting to him a faithful minister of state. On awakening he found that the



FEMALE ACROBAT.

A MESMERIST AT WORK.

features of the minister revealed in his dream, were indelibly fixed upon his mind. Calling into his presence the most distinguished artists of the day, he described the face which haunted him, and requested each to retire to his studio and try to reproduce it in a sketch from the description. From the portraits which they produced Moo-ting selected one, of which he caused copies to be taken, and forwarded to various parts of the empire, with instructions that the man whom the portrait was found to resemble should be brought to him. In the course of a few months an officer of state, while passing along a high road, observed a man engaged in building a house, whose features bore a striking resemblance to those of the person represented by the portrait. In the course of a conversation the officer learned that the builder was named Foo Yut, and that, though an ordinary bricklayer's labourer, he was a man of great learning. Foo Yut was eventually taken to court and presented to Moo-ting, who was much struck with his resemblance to the figure of his dream, and with his general ability. Foo Yut was immediately raised to the position of chief minister of state, and is said by the historian to have governed the empire well.

Another of these dreams is as follows:—Previous to becoming emperor of China Chow-man Wong, the founder of the Chow dynasty, was the viceroy of one of those petty states which now form portions of China proper. One night, before retiring to rest, he ordered his retainers to be prepared to accompany him on a hunting expedition on the following morning. During the night he dreamed that he saw a winged bear flying from a window of the palace. On the morrow, at an early hour, he summoned the magicians of the court into his presence to interpret his dream. When they had consulted with each other for some time, one of them observed that the projected hunting expedition would not be attended with the capture of any wild animals. The viceroy was about to give it up, when he was advised by the magicians that he would, that day, meet with a very good and excellent man. He proceeded therefore to the hunting forests where, as was predicted, he met with no success in sport. When fording a river on his return, however, he met

with an old fisherman, whom he discovered to be a man of profound learning. Keong Tai-koong was invited by the viceroy to his palace, and was of great service to him. In a revolution, soon afterwards, Chow-man Wong was enabled through the wisdom of Keong Tai-koong to ascend the throne of China—the first emperor of the royal house of Chow.

Another well-known dream is that in which Confucius is said to have received an intimation of his coming death. In his sleep he saw the summit of a high mountain in the province of Shang-tung falling to the earth. On awakening, he interpreted his own dream by observing that his death was at hand. He died during the course of the same year.

Being earnest believers in dreams, the Chinese pay great attention to their interpretation; and that the reader may be able to judge of their ingenuity, I venture to place some of its results before him in a tabular form. The interpretations of dreams here given are those of Chow Koong, a very distinguished interpreter in his day, and who is now regarded as the greatest authority upon such matters.

HE WHO DREAMS	MAY EXPECT
that heaven's gates open to receive him,	good fortune, and is blessed;
of good weather,	immunity for a season from all sorrows;
in sickness of a bright light from heaven shining on him,	to recover;
that the heavens are bright red,	war to break out;
that he looks towards the sky,	wealth and distinction;
of riding heavenwards on a dragon,	official rank;
of flying heavenwards,	good luck in his labours;
that he is commissioned by the gods to undertake important duties on earth,	great happiness here and hereafter;
of the heavens parting asunder,	the empire to be divided;
of the sun or moon setting,	his father or mother to die shortly;
that the sun or moon is obscured,	a son distinguished for his abilities;
that he sees the sun and moon coming together,	his wife to conceive and bring forth a son;
that he sees the sun falling,	a son;
that he sees the moon falling,	a daughter;
that he sees the stars falling,	sickness and judicial punishment;
of the sun or moon setting behind a mountain,	his servants and slaves to revolt;

HE WHO DREAMS	MAY EXPECT
that he hears loud peals of thunder,	misfortunes unless he vacate his house ;
of death by lightning,	rank and wealth ;
of bright clouds,	good fortune ;
of dark clouds,	sickness ;
of much rain and wind,	a member of his family to die ;
of a fall of snow,	to wear mourning soon ;
of an earthquake (if a mandarin),	promotion ;
of an earthquake (if non-official),	great happiness ;
of the earth opening,	great evils ;
of carrying pebbles in his hands,	much happiness ;
of a mountain falling,	calamities ;
of carrying a large package to the top of a mountain,	that his wife will conceive and bear a son ;
of being in a large and beautiful garden,	to be unsuccessful in life ;
of a large, spreading tree,	more of sweetness than bitterness in life's cup ;
that he is planting a tree,	great riches ;
that he is climbing a tree,	much honour and renown ;
that he sees a tree falling,	death, or sickness, or serious accidents ;
of a dead tree bringing forth leaves,	members of his family to be successful ;
of a tree heavily laden with ripe fruit,	his descendants to become rich ;
of the Lan-Fa flower,	a long and illustrious line of posterity ;
that he is sweeping the ground,	his family to be unfortunate ;
of excrement,	to become wealthy ;
that he wears white clothes,	to be injured by bad men ;
that he is shaving or washing,	sorrow to depart from his family ;
that he is in a profuse perspiration,	bad fortune ;
that his body is covered with insects,	freedom from sickness ;
that he is bound by cords,	to attain to a good old age ;
that he has been condemned to wear the cangue or be put in irons,	severe sickness ;
that he is fat,	to be unsuccessful ;
that either his teeth, or hair, or eyes are falling out,	that one of his family is near death ;
that he has wounded himself with a sword or knife,	to be fortunate ;
that he has wounded a fellow-man with a sword or knife,	to be unlucky ;
of sweet music,	friends from a distance to visit him ;
of seeing the empress,	to be unsuccessful ;
of visiting the palace,	to be very fortunate through life ;
of visiting a temple,	to be fortunate through life ;
of being in a wine house,	to be successful ;
of gold, silver, or precious stones,	to be prosperous ;
that he is in the act of going to bed,	to be unsuccessful ;
that he is crossing a high bridge, or walking along a good road, or at a well attended market,	to accumulate a fortune ;

HE WHO DREAMS	MAY EXPECT
that his clothes are on fire (if a mandarin),	misfortune unless he is removed to another sphere of duty (a merchant or shopkeeper having such a dream must change his house or shop; and a farmer his farm);
of losing his clothes (if a mandarin),	to lose his rank (of a non-official who has such a dream, it is predicted that he will lose money);
of being well-dressed,	to be fortunate;
of being badly dressed,	to be unlucky;
of wearing a rain-coat,	to receive great favours at the hands of his superiors;
of wearing broken shoes,	to fall sick;
of wearing another man's shoes,	his wife to prove unfaithful;
that he sees a man holding an umbrella over him,	to be forsaken by his relatives and friends;
of corpses, tombs, or funeral processions,	to be prosperous;
of idols, or priests,	to be fortunate;
of nuns,	to lose all the goods that he is possessed of.

This list might be extended if we were to give, for example, those dreams which relate to articles of dress. Of this kind is a mandarin dreaming that his clothes are on fire, which betokens that he ought to seek removal to another sphere of duty; or a man dreaming that he wears broken shoes, which is a sign of coming sickness. Probably, however, my reader has had enough of these—

> "Children of an idle brain,
> Begot of nothing but vain fantasy."

Fortunately, when a man has dreamed a bad dream in China, he need not despair; for an interpreter of dreams is ready to supply him, should he desire it, with a mystic scroll, which will avert the impending calamity. It is written on red or yellow paper, and the interpreter rolls it up in the form of a triangle and attaches it to the dress of his client. The dreamer is then made to look towards the east, with a sword in his right hand and his mouth full of spring water. In this position he ejects the water from his mouth, and beats the air with the sword, repeating in an imperative tone certain words of which the following is a translation:—"As quickly, and with as

much strength as rises the sun in the East, do thou, charm or mystic scroll, avert all the evil influences which are likely to result from my bad dream. As quickly as lightning passes through the air, O charm, cause impending evils to disappear."

The charms which are given vary according to the days of the month on which the dreams are dreamed. One charm is given for a bad dream dreamed on a day of the month called Tsze, or snake; another for one dreamed on a day of the month called Mow, or rabbit, and so on. The science of astrology, which was received and cultivated by almost all the nations of antiquity, has been perhaps more universally studied in China than in any other country. The Chinese apparently do not believe that the planets are the instruments by which the deities, forming their pantheon, direct and control the course of events in this sublunary world, but that the heavenly bodies themselves are the only agents by which the course of man through life is shaped. Herodotus (2 c. 82) states that the Egyptians regarded each day as being under the influence of some star, and that the fortunes, character, and hour of death, of each man would be according to the day on which he first saw the light.

The system of astrology taught by the astrologers of China seems, therefore, to bear on the face of it its own refutation. If the position of the heavens at his birth establishes the character and fortune of a man, all persons born on the same day must have before them a similar career. Yet all those who are born in the large city of London on a certain a day in a certain year do not attain the same eminence or have the same career.

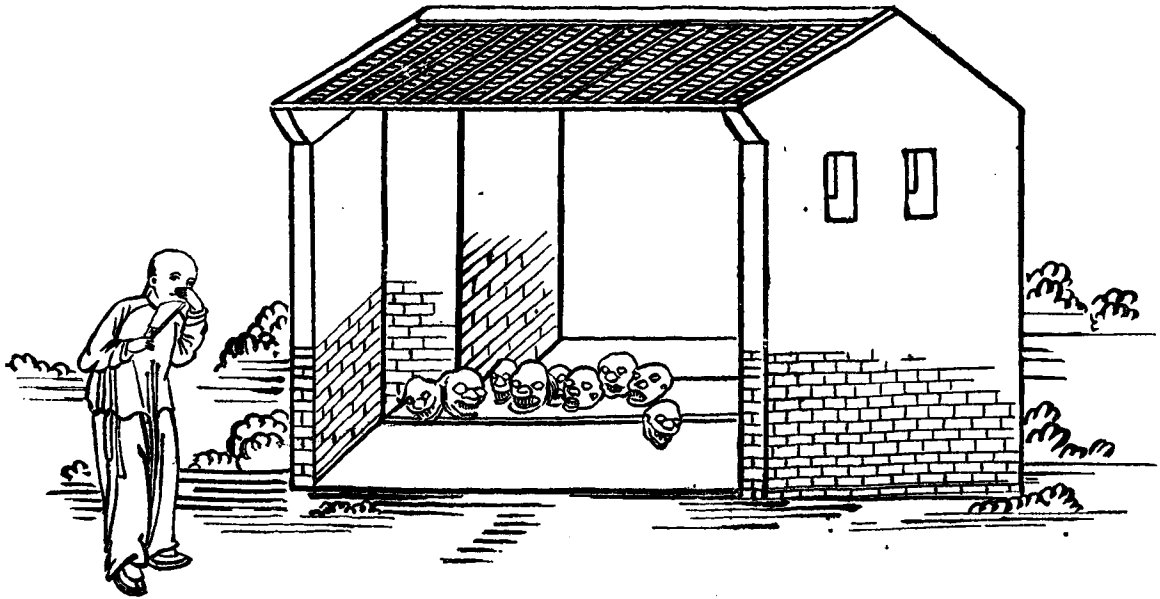
Despite, however, the manifest absurdity of this pretended science, the Chinese invariably seek to ascertain their future by a reference to astrological predictions. Astrology in China, as in ancient Egypt and Chaldæa, concerns itself with the determination of lucky and unlucky days, and great attention is paid to this branch of the so-called science (cf. Job iii. 3, and Gal. iv. 10). Astrologers in cities and towns form a very large class, who are never without occupation. No marriages are celebrated, nor voyages commenced, no journeys entered upon, nor works of any kind undertaken, until the astrologer has decided by a reference to the aspect of certain

stars and planets, what month or what day of the month in the year is most propitious. The horoscopes of parties wishing to contract a marriage are carefully examined. The hour, and the day, and the month, and the year, in which each of them was born, are noted and, by two signs apportioned to each of the periods in question, the desirability of the intended union is determined.

Each day of the lunar month has its appropriate name, and in the official almanac, published annually at Pekin, the days which are deemed propitious or unpropitious for the observance of certain rites and for the performance of certain duties, are recorded by the astrologers. Take as an example, the day which is ruled by the constellation Kok-Sing, which consists of seven stars arranged to resemble a dragon. To enter upon any important commercial transactions, to lay the foundation stones of new houses, to give daughters in marriage, to purchase lands, or to attend literary examinations on this day is to be very fortunate. But children who bury their parents, and all who repair tombs on this day, must expect evil to befall them in some shape or another before the expiration of three years.

The day of the month which is ruled by the constellation Kong-Sing is said to be unlucky. This constellation consists of seven stars placed so as to mark the outline of a long-tailed dragon with a general named N'ghon on his back. To purchase lands or rank, or give daughters in marriage, or celebrate the funeral obsequies of parents on this day, will certainly entail evil consequences.

The day of the month which is ruled by Tai-Sing is very unlucky. This constellation consists of six stars, which mark the outline of a camel, near which stands a general named Kā-Fuh. To enter upon commercial transactions, or to commence to plough fields, or to begin to delve gardens on this day, is to be unlucky in business, or to reap bad crops. If children bury their parents on this day, a member of the family will, ere long, commit suicide; if shipbuilders lay the keels of ships, or merchants permit their ships to go to sea, shipwreck will follow; and the brides of men who marry on this day, will, before many months have elapsed, prove unfaithful. Similarly,



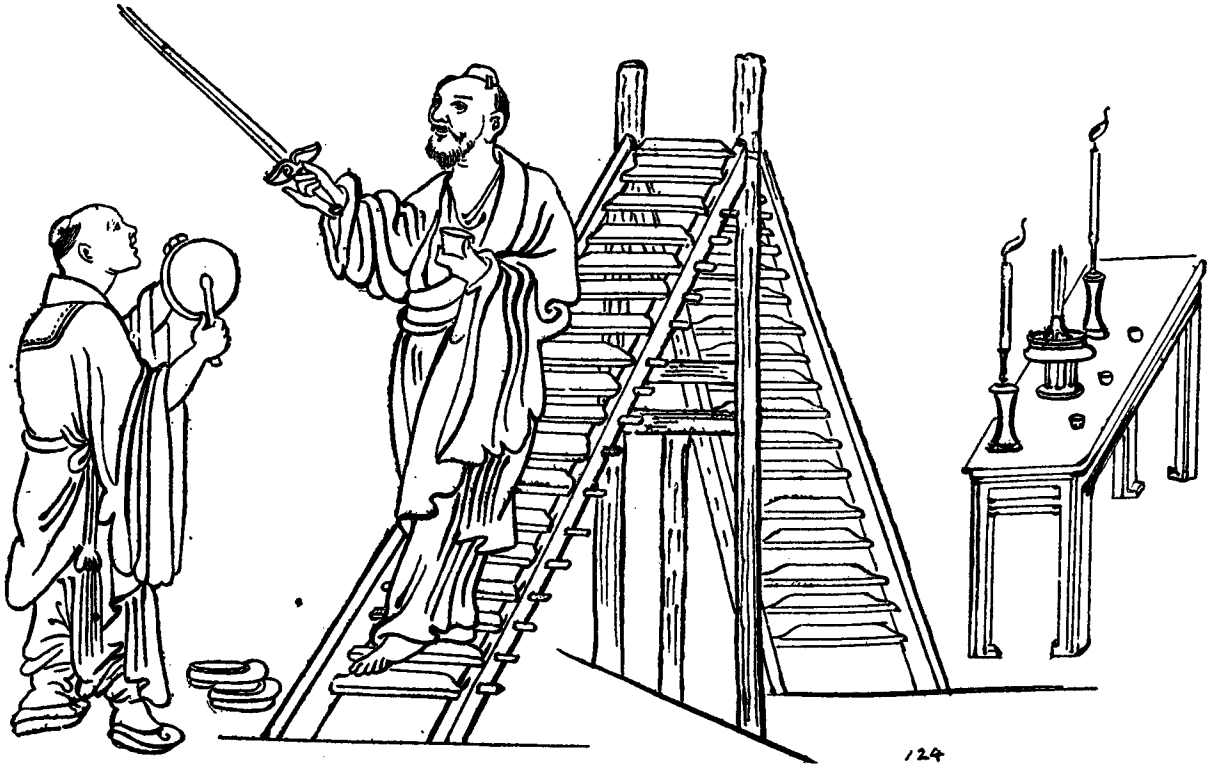
RECEPTACLE FOR CRIMINALS' HEADS AT CANTON.

each of the other days of the lunar month is ruled by a constellation, and each constellation has its own special influences. Nothing under the stars is beyond the reach of their hyperphysical control. Events in social and official life, commerce, shipbuilding, silk-culture, cattle-rearing, fuel-gathering, digging, draining, building, laying foundation stones, literary competition, ploughing, travelling—all are within the scope of their action.

The appearance of comets, eclipses of the sun or moon, earthquakes, and all other unfrequent and extraordinary occurrences, exercises, in the estimation of the Chinese, a good or bad influence on empires and kingdoms, on emperors and kings, and even on ordinary individuals. During an eclipse of the sun or moon, the people, as I have stated in a previous chapter, go to the tops of their houses, and beat gongs and tom-toms to frighten away the heavenly dogs by which they think the sun is about to be devoured. Comets in particular are regarded as harbingers of woe. In 1858, when Chinese and foreigners alike had every reason to conclude that a treaty of lasting amity and peace had been agreed upon between Great Britain and France on the one hand, and China on the other, the appearance of a most brilliant comet at once dispelled from the minds of the Chinese all expectation of the blessing so long wished for. So well persuaded were they that hostility would be renewed, that at Canton they began, once more, to remove their families, chattels, and household goods to a place of security. The board of astrologers at Pekin is regarded as a very important department of the central government of the empire. The duties which devolve upon its members are, I apprehend, very similar to those which occupied the attention of the monthly prognosticators of the new moon amongst the Chaldeans, to whom reference is made in the prophecy of Isaiah (xlvii. 13). The board are the almanac-makers of the country, and, like the monthly prognosticators of Chaldæa, publish statements of the important events which may be expected to occur in each succeeding month. The result of their labours is embodied in an almanac published annually at Pekin. For its republication in each provincial capital of the empire, a certain sum is advanced by the

treasurer of each province. The copies so provided, however, are intended more particularly for the service of the officials. The republication of the almanac for the ensuing year takes place towards the close of the ninth month, and on the first day of the tenth month the copies intended for the officials of the city are placed, at the government printing office, under a rich, carved pavilion of wood, and a procession, headed by banners and bands of music, conveys them to the residence of the viceroy, or, in his absence, to that of the next highest official. All the civil and military officers of the city assemble to receive the procession on its arrival, and range themselves, the civil mandarins on the east side of the grand entrance of the Yamun, and the military officers on the west side. The pavilion with its contents is carried with much solemnity through the avenue of human beings, and placed in the centre of a large hall. All the mandarins then front towards the north and perform the kow-tow, after which the distribution of almanacs takes place. A great many copies of the almanac are published for the service of the people. Each copy has to bear the stamp of the astronomical board at Pekin. Although each chief official and the people in general have almanacs, the members of the astronomical board at Pekin usually call the attention of the chief rulers of the provinces, prefectures, and counties, to an approaching eclipse of the sun or moon. These officials sometimes warn the people by means of proclamations. In May, 1872, the chief ruler of the county or district of Shanghai issued a proclamation, informing his people that on the sixth day of the following month there would be an eclipse of the sun. He further informed them that, at Soo-chow, the sun would be eclipsed seven digits and thirty-two minutes, and that the eclipse would commence at 9.29 A.M., reach its height at 11.37, and terminate at 12.56. He concluded his proclamation by earnestly calling upon his people to beat their gongs and tom-toms loudly during the time of the eclipse, with the view of preventing the Tien-How, or heavenly dogs, from devouring the sun. It seemed absurd enough that he should do so, knowing as he did that all would end well.

At the time when the Jesuits had acquired great power over



A TAOUIST PRIEST EXORCISING.

the members of the royal family of China, the court devoted much attention to the study of astronomy. The Jesuits, who were their teachers, were very assiduous, and succeeded in establishing an observatory, the remains of which, in the form of several magnificent astronomical instruments, are still to be seen. This observatory was erected during the reign of Kam-hi, who ascended the throne of China A.D. 1662. The Jesuit fathers were commended to Kam-hi, in 1688, by Louis XIV. of France, in a communication which runs as follows:—"Most high, most excellent, most puissant, most magnanimous prince. Our dearly beloved good friend, may God increase your grandeur with a happy end. Being informed that your majesty was desirous to have near your person and in your dominions a considerable number of learned men, very much versed in European sciences, we resolved some years ago to send you six learned mathematicians, our subjects, to show your majesty whatever is most curious in sciences, especially the astronomical observations of the famous academy we have established in our good city of Paris."

Besides physiognomists, fortune-tellers, geomancers, and astrologers, there is a numerous class who attribute sickness to the action of spirits, and profess to control these by charms and incantations. Let us suppose that a person is sick, and has recourse to an enchanter. Should the illness have seized him on the first day of the month, it is declared to have come from a south-easterly direction. The enchanter adds that the malady has been caused by the genii of trees, who, on the first day of each month of the year, often send emissaries to and fro to afflict all those with whom they may come in contact in their wanderings. The emissaries are said to be souls of men who have died from home, and who, in consequence, have not received from their friends or posterity that meed of homage which they are supposed to regard as their due. Should the sufferer complain of either fever or ague, or head-ache, or bodily weakness, the enchanter seeks to restore him to health by inscribing a mystic scroll with a new vermilion pencil upon two pieces of yellow paper, cut in the form of cash. One of the charms is burned, and the ashes having been placed in a

cup of cold water, are given to the sufferer to swallow. The other is eventually placed above the door of the patient's dwelling-house. The enchanter then takes in his hand five yellow cash, and, having walked forty paces in a south-easterly direction, commits them, as an offering to the imps, to the flames of a sacred fire, saying in imperative tones: Begone! Begone! Begone!

Should a person complain on the second day of the month of headache, or fever, or weakness of limbs, or vomiting, his sickness is declared by the exorcist to have come from the south-east, and to have been caused by the angry spirit of one of his ancestors. The *modus operandi* is the same as before. A different mystic character however, is, of course, inscribed on the pieces of yellow paper.

The ailments which these enchanters especially pretend to remove, are nearly all of that vague description to which quacks especially devote themselves. Such are listlessness, feverish restlessness, weakness, a wandering mind, loss of appetite, and pains in the limbs, or in the region of the heart. Rheumatism, ague, and bilious attacks are also included in their list. These afflictions come from all quarters of the compass, but noticeably less from the west than from the east. Generally the patient has to swallow the ashes of a mystic scroll in a draught of water, and he always receive a similar charm which is fastened to his dress, or to the head of his bed, or to a door or wall of his house. Like the quarter from which the illness comes, the spirits who cause it are determined by the day of the month. Restless or angry ancestral spirits, the spirits of aged females, of women who have committed suicide, of children who have died in infancy, of old women, whose bodies it may be have not yet been interred, of ancestors who have been Buddhist priests, of beggars who have died uncared for at the corners of streets, and of old men, are amongst the tormenting agents; and among the genii who instigate them to their task are those of pomegranate trees, of the earth, of the western mountains, of gold, of wells, and of fire and water.

When evil spirits haunt a dwelling-house, the proprietor of it loses no time in procuring the services of an exorcist,

generally a Taouist priest. Attired in a red robe, blue stockings and a black cap, the exorcist stands, with a sword made of the wood of the peach or date tree in his hand, before a temporary altar on which are burning tapers and incense sticks. Should the tree from which the sword is made, have been struck by lightning, the sword is supposed to be very efficacious. Round the hilt and guard of the sword is carefully twined a strap of red cloth, equalling in length the blade of the weapon. Upon the blade a mystic scroll is written in ink. Placing the sword upon the altar, he then prepares a mystic scroll. This is burned, and the ashes are placed in a cup containing spring water. The exorcist then takes the sword in his right hand, and, still standing before the altar, raises the cup in his left. Next he takes seven paces to the left, eight paces to the right, uttering the following prayer:—"Gods of heaven and earth, invest me with the heaving seal, in order that I may eject from this dwelling-house all kinds of evil spirits. Should any disobey me, give me power to deliver them for safe custody to the rulers of such demons." Having received the authority for which he prayed, he calls to the evil spirit—"As quick as lightning, depart from this dwelling." He then takes a bunch of willow, which he dips into the cup, and with which he besprinkles the east, west, north, and south corners of the house. Laying it down and taking up the sword again, and still carrying the cup in his left hand, he now goes to the east corner of the house and exclaims, "I have the authority,"—"Tai-Shaong-Loo-Kwan." When he has said this, he fills his mouth with the water of exorcism, which he immediately ejects upon the eastern wall. He then calls aloud, "Kill the green evil spirits which come from unlucky stars, or let them be driven far away." At each corner of the house, and in the centre, he repeats the ceremony, saying at the south corner, "Kill the red-fire spirits which come from unlucky stars, or let them be driven far away;" at the west corner, "Kill the white evil spirits, or let them be driven far away;" and at the north, "Kill the dark evil spirits, or let them be driven far away;" and in the centre, "Kill the yellow devils, or let them be driven far away." The attendants of the exorcist are now ordered to beat very loudly gongs, drums, and tom-toms.

In the midst of the appalling din the exorcist cries aloud, "Evil spirits from the east, I send back to the east; evil spirits from the south, I send back to the south; evil spirits from the west, I send back to the west; evil spirits from the north, I send back to the north; and those from the centre of the world, I send back thither. Let all evil spirits return to the points of the compass to which they belong. Let them all immediately vanish!" Finally, he goes to the door of the dwelling-house, making some mystical manœuvres with his sword in the air, for the purpose of preventing the return of the evil spirits. He then congratulates the inmates on the expulsion of their ghostly visitors, and receives his fee.

The labours of exorcists are not confined to the ejection of evil spirits from dwelling-houses. They have not unfrequently to eject or exorcise evil spirits or devils supposed to have entered the bodies of men, and to have made them sick by preying upon their vitals. The following method is very often adopted. The exorcist places in the invalid's chamber a paper image representing a human figure, to which the name of Tai-Sun is given. Before this figure a small temporary altar is erected, upon which are laid offerings of eggs, pork, fruit, cakes, and paper money. Candles and incense-sticks are also lighted. The exorcist now calls the evil spirit to leave the body of the invalid and enter that of the paper figure. The Tai-Sun having, it is supposed, been taken possession of, is removed to the street and set on fire. Sometimes the figure is placed in a large paper junk, or ship, and conveyed to a tidal stream to be carried seaward.

It is also usual for people who have experienced reverses of fortune, been afflicted with sickness, or lost near relations, to engage the services of an exorcist or Taouist priest. He and his client, the latter accompanied usually by two or three of his nearest relatives, resort to a temple to pray. Here the votary places on the altar as offerings three measures of rice, a boiled fowl, a piece of boiled pork, a small portion of mutton, three hundred cash, and in some instances forty-nine lamps, or candles. He then kneels before it, holding in his hand a tray on which are placed a full suit of clothing and two pounds of rice,

whilst the exorcist, also kneeling, calls upon the idol to grant him a long series of prosperous years. After the prayer, the votary, still bearing the tray and its contents, and followed by his relatives, one of whom bears in his hand a bamboo rod to the top of which are attached strings of paper money, marches in procession three times round the altar. The procession is headed by the exorcist, who, at each step, calls upon the idol to grant the blessing sought. At this stage he gives to the votary, to be kept as a sort of talisman, a paper with an address or prayer to the god or gods inhabiting the north star. The Chun-Wan, or changing or turning from bad to good fortune, as the rite is termed, is of great antiquity. It was instituted during the Hon dynasty by Chu N'gam, who was told by a famous astrologer named Koon Loo, that his only son would die at the age of nineteen, and sought to avert the calamity by this singular observance. I have frequently seen this ceremony at Canton in a temple in honour of the idol Pak-Tai. In a monastery on the slopes at the White-Cloud mountains, where, in August, 1869, I saw the same service gone through by Buddhist priests, the votaries were eight or ten well-dressed Chinese ladies.

Spirit-writing is another variety of superstition with which the Chinese are familiar, and it is popular with the *literati* and gentry as well as the uneducated masses. It is frequently practised in private dwelling-houses. There are, however, regular professors of the system, and from morning until night they are visited by persons in every rank and condition seeking to ascertain what the future has in store. In the room of the professor stands a small altar, with offerings of fruits, cakes, and wine; above it is an idol of an angel or spirit named Sow-Yoong-Tai-Sien. The votary kneels before the altar, and, having prayed and presented the offerings, calls upon the medium to inform him what the spirit has to reply. The professor proceeds with his client to a small table which stands in the corner of the room, and the surface of which is covered with sand. Here he writes mystic characters with a pencil of peach-wood. The pencil is shaped somewhat like a "T," the horizontal piece being the handle of it. The end of

the upright, however, is hooked. The professor rests the right end of the handle of the pencil carefully upon the tip of the forefinger of his right hand, and the left end upon the tip of the forefinger of his left hand. The point of the curve of the pencil is made to rest upon the sanded table. Thus supported it moves —apparently of its own accord—rapidly over the surface of the table, writing mystic characters understood only by the professor and his assistant. These are translated into Chinese by the assistant who is always present, so that the votary may have a perfect knowledge of what the spirit has stated in reply to his questions and prayers. The system is also practised in temples in honour of angels or spirits; one of the most famous of these is in honour of a spirit or angel called Loee-Shun-Yaong-Koon. It is situate in the street of the Honam suburb of the city of Canton, called Wan-chu-kew-keock.

Of the professors of spirit-rapping, the most distinguished in our time was one named Yām Mā-āsow. His establishment at Canton was visited, not only by persons curious to consult the spirits, but by men wishing, if possible, to free themselves from the vice of opium-smoking. Yām Mā-āsow undertook to effect this upon receiving from each opium-smoker a sum of money varying from two to ten taels of silver. Men enfeebled through excess used to resort to him, hoping to regain their strength. I observed that to such patients he gave a liquid which, like the potion prepared by the exorcists, consisted of water in which the ashes of a mystic scroll had been mixed. I was often astonished beyond measure at the degree of confidence which Chinese, apparently in very respectable positions, appeared to place in this practitioner of the deceptive arts.

In China, as in other lands, there are persons—always old women—who profess to have familiar spirits, and who pretend that they can call up the spirits of the dead to converse with the living. It may be said that the familiar narrative of the Witch of Endor has led to women being credited especially with this power. Amongst nations, however, who have no knowledge of the Scriptures, women have always been notorious for the exercise of such arts; and of the witches of a large Chinese city like Canton it may be safely said that their name is

"Legion." Let me describe what occurred on one of the many occasions on which I witnessed the practice of witchcraft during my residence in Canton. One day, in the month of January, 1867, I was the guest of an old lady, a widow, who resided in the western suburb of the city. She desired to confer with her departed husband, who had been dead for several years. The witch who was called in, was of prepossessing appearance and well-dressed; and she commenced immediately to discharge the duties of her vocation. Her first act was to erect a temporary altar at the head of the hall in which we were assembled. Upon this she placed two burning tapers, and offerings of fruits and cakes. She then sat on the right side of the altar, and, burying her face in her hands, remained silent for several minutes. Having awakened from her supposed trance or dream, she began to utter in a singing tone some words of incantation, at the same time sprinkling handfuls of rice at intervals upon the floor. She then said that the spirit of the departed was once more in the midst of his family. They were greatly moved, and some of them burst into a flood of tears. Through the witch as a medium, the spirit of the old man then informed the family where he was, and of the state of happiness he was permitted to enjoy in the land of shades. He spoke on several family topics, and dwelt upon the condition of one of his sons who, since his death, had gone to the northern provinces of China—references which evidently astonished the members of the family who were present, and confirmed their belief in the supernatural powers of the female impostor before them. There can be no doubt that she had made suitable inquiries beforehand. After exhorting his widow to dry her tears, and on no account to summon him again from the world of shades, in which he was tolerably happy, the spirit of the old man retired.

A witch is occasionally called in to ascertain the cause of sickness in a family. Should she declare it to be due to an ancestral spirit from a tomb long neglected by the descendants, they seek to appease the spirit by offering it paper money and paper clothes. Should these fail to cure the sickness, it is customary for the witch to lop a branch from the east

side of a peach tree, cut it in the form of a wedge, and drive it into the tomb. This ceremony is supposed to confine the angry ancestral spirit to the tomb for ever. Like the Africans whom Speke describes, the Chinese very often fancy that both men and things are bewitched. A person who suspects that his bed-curtains, or bed-pillows, or counterpanes are bewitched, pins a mystic character to his night-dress. When a kitchen range or any cooking vessels become bewitched, a mystic character is placed on the walls of the kitchen to rectify the evil.

In the district of Shun-tuk, and at Si-chu-shan, a portion of the district of Nam-hoi in Kwang-tung, there are women called Mi-Foo-Kow, who profess by incantations and other mysterious means to be able to effect the death of their fellow-creatures. They are consulted by married women who, being cruelly treated, or for other reasons, are anxious secretly to kill their husbands. The witches gather the bones of infants from the public cemeteries, and invoke the evil genii of the infants to accompany them to their dwelling-houses. The bones are reduced to a fine powder, and sold in this form. Mixed in tea, wine, or any other beverage, the powder is daily given to her husband by the murderous wife. At the same time the witch daily calls upon the evil genius of the infant whose bones have been used to assist in effecting the death of the object of the woman's hate. Sometimes, in addition to this horrible daily draught, a portion of the bone of an infant is carefully secreted under his bed. Attempts have been made, I believe, not without success, to destroy these witches. In the Toong-Yan-Shan-Hok, or public hall at Kang-hee, near to Si-chu-shan, some of these women were summoned into the presence of the gentry, and made to answer certain grave charges of this nature which had been preferred against them by their neighbours. Upon being convicted, they were put to death by poison. Not later than the year 1865, several women of this class were put to death in this manner. I believe that a similar wicked custom prevails, or did prevail, in the Sandwich Islands.

In the south of China, it is commonly supposed that a poor man desirous of avenging himself upon a person in the upper walks of life by whom he has been oppressed, may effect his

purpose either by bewitching the family or the dwelling-house of his oppressor. This is said to be accomplished in the following manner. He repairs each night for seven weeks to a cemetery to sleep under a coffin in which a corpse is contained. There is little or no difficulty in this part of the programme, as it is usual in almost all Chinese cemeteries to find coffins above ground, generally resting upon pillars. During this period he must lead a most abstemious life, drinking water and eating rice cakes only. At the end of the seven weeks he is supposed either to have received power from, or to have prevailed upon, the spirit of the departed one whose corpse is contained in the coffin, to bewitch the family or the dwelling-house, or both, of his rich oppressor. I called, on one occasion, upon a wealthy Chinese coal-merchant, whose place of business was at Fa-tee. This gentleman, I learned, had gone to his country-house, summoned in all haste because an enemy had bewitched it. On the 14th of July, 1872, my attention was called to a house in the Yan-wo-lee street of the Wong-sha district of the western suburb of Canton. The doors were literally crowded with persons of both sexes, and of all ages, attracted by the report that the house was bewitched. On entering I found the inmates in a state of terror. On the floor of the first hall were scattered broken vases and pots, which but a short time before had been cast from their places by an invisible agency.

Another of the superstitious arts is that by which a class of men predict the fortunes of the living from the appearance of the corpses of their ancestors. If a corpse, for example, be found, when exhumed, in a high state of preservation, great evils are said to be in store for the descendants of the deceased. If the skeleton only be found, the necromancer, if I may use the term in this sense, proceeds to form an opinion as to the good or bad fortune of the descendants of the departed one by observing the appearance which the bones present. Thus, for example, if the bones of the skeleton look yellow, very good fortune is predicted; if they are reddish, good fortune is foretold; if they are black, or white, great evils are presaged. Several other systems of telling fortunes are in vogue, as for instance, hydromancy, by water; pyromancy, by fire; arithmancy, by numbers.

There is also a mode of divination, rhabdomancy, by the staff. This mode, however, is, if I mistake not, confined in a great measure to gamblers, who before leaving their homes to pursue their vicious courses are anxious to know what road will bring them luck. Placing a staff in an upright position, they allow it to fall to the ground. To a method of divination similar to this, a reference appears to be made in the prophecy of Hosea (iv. 12)—"My people ask counsel at their stocks, and their staff declareth unto them," &c. This method of divination, Jerome states, was much observed by the Assyrians and Babylonians. Herodotus also, in his sixth book, mentions the Alani women as diligently searching for smooth and straight rods or sticks, to be used in this manner. There are, however, fortune tellers, who profess to direct men in what direction they ought to go. On the first day, called Kap-Tsze, of the cycle of sixty days, joyous spirits are supposed to be by the fortune-tellers in the north-west. To go in that direction therefore on the day in question, is supposed to be very fortunate. In the south-west, on this day, honourable spirits are supposed to reside. In the south, five evil spirits are said to dwell. To leave a city, therefore, or a dwelling-house on this day by passing through the south gate, or the south door, is what few Chinese would do, as they regard south gates and south doors on such occasions as gates and doors of death. To take another illustration. On the fifth day of the cycle, called Moo-Shan, joyous spirits are supposed to reside in the south-east, honourable spirits in the south, and the five evil spirits also in the south. The gate of death on this occasion is said to be in the south-west.

The same class of fortune-tellers direct men as to certain days on which they ought to avoid the discharge of certain duties. The Chinese never open their granaries on the day called Kap, which is the first of the cycle of sixty days, believing that, were they to do so, the rice in the granaries would either be spoiled by mildew, or destroyed by insects. On the day called Yut, they neither sow nor plant, as bad crops might be the result. They never repair the grates of their kitchens on the day called Peng, which is the third of the cycle, lest their houses should be

eventually destroyed by fire. On the day called Teng, few people shave, as they suppose their heads would, in the course of a few days, become covered with boils. They never purchase lands on the day called Moo, or open bills of exchange on the day called Kee. To do so would be unlucky. On the day called Kang, weavers never begin a web, as an inferior fabric would be the result. A sauce would be tasteless if made on the day called Sun; to repair the bank of a river on the day called Yam would be labour thrown away, and legal proceedings instituted on the day called Lui, money spent in vain. These ten days are called male days. There are also twelve female days On the day called Tsze, they never have recourse to fortune-tellers, who would give them unfavourable answers. On the day called Chow, they never put on new clothes, *i.e.*, for the first time, for this would be to die from home. On the day called Yan, they never offer sacrifices, for the gods would not accept them. Wells begun on the day called Mow yield bitter waters. On the day called Shan, mourners never weep for the dead, as to do so is to experience sorrow upon sorrow. People who go far from home on the day called Tsze, are in danger of being attacked by robbers. A house must not be roofed on the day called N'g, otherwise the owner of it will be called upon ere long to sell his property. To take medicine on the day called Mee, is to take poison. To erect bedsteads on the day called Shen, is to admit evil spirits into the bedchamber. To kill a fowl on the day called Yow, is to cause all the other fowls in the pen to die of sickness. To eat dog's flesh on the day called Sut, is to be haunted at night by the spirit of the dog. Lastly on the day called Hoi, a marriage must not be celebrated, lest it should end in a separation between husband and wife.

Like other orientals, the Chinese practise the art of taming and charming serpents. They declare that not only snakes of an innocuous species, may be domesticated and taught to recognise those who feed them, but that it is in their power to tame even the most venomous reptiles. To effect this, they deprive the serpents of their fangs. It is not unusual in the streets of a Chinese city to see snake-charmers, who, merely by the movements of their hands, cause even venomous snakes to raise themselves up, as if to dance, remaining erect so long as the snake

charmers continue to move their hands to and fro. It is very common to see snakes wreathing themselves with apparent affection round the arms and limbs of their respective proprietors. A still more remarkable performance is that of an itinerant of this class who opens his mouth wide, in order that his pet snake may hide in his stomach by wriggling down his throat. He is however, very careful not to let go the tail of the vanishing reptile. Men of this class undertake for a small sum to banish snakes from houses which are supposed to be infested by them. There is also a class of men who sell an ointment, capable of curing the most ghastly wounds, and the bites also of the most venomous reptiles. By way of testing the truth of his statements, a man of this class occasionally takes up a serpent, and allows it to bite his tongue. Showing the bleeding member to the gazing crowd, who expect him to fall down dead, the itinerant quack applies a small portion of his wonderful ointment to the wound. Seeing that no harm has befallen him, the most gullible members of his audience readily come forward to purchase the nostrum. In the pursuit of this vocation, they remind one of the Psylli, a race who inhabited Lybia, and who were celebrated, as Roman writers tell us, not so much for their power in taming and charming serpents, as for their expertness in curing their bites. Men of this class and Chinese druggists sell besides, a beverage termed snake wine, or tea consisting of water and wine in which snakes have been boiled to a pulp. The Chinese regard it with much favour, as a febrifuge. The flesh of the snake is also eaten by invalids; the head is cut off by the well-sharpened edge of a piece of porcelain, and the body, skinned by the same implement, is fried or boiled. The flesh is then cut into small pieces, which are eaten well mixed with the minced flesh of a fowl. For the benefit of the illiterate public, many fortune-tellers combine with their other duties those of public scribes or letter-writers. Perhaps it would be more correct to say, that many scribes are also fortune-tellers. These men station themselves near temples in honour of popular deities, or in the most crowded streets of a city. Having been informed of the various matters which his client is anxious to comunicate to his far-off friends, the scribe quickly writes the letter

required. He is furnished with a writing table, a smooth board painted white, or covered with shining zinc.[1] He first drafts the composition, and then copies it upon a sheet of Chinese note or letter paper, which, inclosed in an envelope and properly addressed, he presents, on the receipt of a small gratuity, to his illiterate client. I was one day attracted to a letter-writer's table by hearing loud sobs. On drawing near, I observed a youth seated at it, weeping bitterly, and, at intervals, dictating to the scribe certain items of information which it was his desire to convey by letter to his uncle. The burden of his painful story was as follows :—He was suffering from a lame foot which rendered him altogether incapable of working, and unless a cure were immediately effected, nothing apparently awaited him but death by starvation at the corner of one of the streets. He was applying to his uncle to forward him the funds necessary to enable him to engage the services of a competent physician. The foot was so much swollen as almost to preclude the possibility of his walking.

Before concluding this chapter, I must describe a number of superstitious ways in which the Chinese attempt to remove and ward off various evils. Sometimes a man whose son or daughter is sick, humbles himself in the sight of the gods by becoming a beggar, asking alms from house to house. His calls, however, are generally limited to a hundred houses. At the door of each he begs that a cash only may be given to him. When he has collected a hundred cash he expends them in the purchase of rice, which is boiled and given to the patient. It is called

[1] The custom of using such a writing table has been in force not only in China, but in almost all Asiatic or eastern countries, for many centuries. We read in the gospel of St. Luke that when Zacharias, who at the time was speechless, was asked how he would have his son called, "he asked for a writing table and wrote, saying, 'His name is John.'" The Rev. J. Hartley, in his interesting and instructing work, entitled, *Researches in Greece*, states that "in Greek schools it is still usual to have a small clean board on which the master writes the alphabet, or any other lesson which he intends his scholars to read. As soon as one lesson is finished, the writing is washed out or scraped out, and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonise in its use with the writing table mentioned in Luke i. 63, but the Greeks call it by the same name." Barnes, in his notes on the gospels, distinctly states that "sometimes the writing-table was made entirely of lead."

Pak-Kā-Mi, or the rice of one hundred houses. A custom somewhat similar is observed by a parent who has been informed by an astrologer that his son is destined to become a beggar. To avert the calamity, the father, providing himself with a small earthenware money-box, goes from door to door asking alms.

To restore to health a child suffering from fever and ague, it is customary for the mother to place three burning incense sticks in its hand. The child is then quickly carried out of the house by a servant. The mother follows them with a broom in her hand, pretending to sweep, and crying aloud, Begone! Begone!! Begone!!! The evil spirit which is regarded as the cause of the child's sickness is supposed to be driven away for ever by this ridiculous ceremony. It is also usual, when a child is ill, for the mother or nurse to walk with it in her arms through the street in which she resides, throwing two copper cash upon the ground at each ten paces which she takes. This is to tempt the evil spirit to quit the body of the suffering infant. The "Chu-pin," "to take away the sickness," is a similar ceremony. When a child is very sick and slight hopes are entertained of its recovery, its body is rubbed with copper cash. These are then thrown into the street, to tempt the evil spirit which is regarded as the cause of the sickness, to leave the sufferer. This ceremony is also practised with adults who are supposed to be seriously ill. The fortune-teller not unfrequently attributes the malady of a child to the spirit of a white tiger against which it has offended. The mother, accordingly, often repairs to a shrine in honour of the white tiger. With the view of appeasing its wrath she worships the stone figure or idol of the animal, and presents an offering of fat pork, which she places in its mouth. In the temple of Pak-tai there is such a shrine, before which, at an early hour of the morning, mothers with sick children may be seen earnestly prostrating themselves. In the temple in honour of Yun-tan there is a similar figure of a tiger in stone.

In the third month of the year, and on the day called Hon-Shik, it is usual for the Chinese to pluck two willow branches. The father of a family places one of these branches above the entrance door of his dwelling-house, and the other above the ancestral altar. They are supposed to summon the spirits of his

ancestors to return home for a season. When this is believed to have been effected, the branches are boiled, and the decoction carefully preserved as a beverage for children when restless by night. It is a time-honoured custom for a mother to besmear the forehead of her children with a paste made of the leaves of the betel-nut tree, to keep away all kinds of evil spirits. She does the same when her child has seen a pregnant woman. The charm is supposed to preclude the possibility of the spirit or soul of her child going into the unborn infant. Every one who is suffering under any sickness which has the appearance of an epidemic, is supposed to be under the influence of evil spirits, and it is customary to suspend a representation of a sword above his bed. This consists of several hundreds of cash bound together with cords, and is supposed to scare away the evil spirits. The practice is not confined to the "profane vulgar," it prevails among all classes. On a visit which I paid to a sick Chinese gentleman named Poon Heng-kee, I found a "cash sword" suspended from the top of his bed. Another friend of mine, named Kwok A-ham, even when in health, had a sword of this kind fastened to his curtains. Sometimes, for a similar purpose, people hire from executioners the swords with which they have decapitated malefactors. In my private museum of Chinese curiosities, arms, &c., there were two or three such weapons, and occasionally friends of sick Chinese, aware that I possessed such weapons, made application to me for them, in order that they might fasten them to the beds of their sick. Sometimes a horse's tail is placed in the chamber to terrify spirits. In some parts of the Empire, people who have sick relations dip rags into the blood which has come from the bodies of decapitated criminals. Such a rag, tied to the bed of an invalid, is supposed to be very efficacious. When a person is very sick, a suit of his clothes is often taken to a temple, and placed upon the altar. When a priest of the sect of Taou has invoked the blessing of the idol, the clothes are taken back and the invalid clothed in them. While the Taouist priest is calling upon the god to grant the desired blessings, the nearest relative of the sick man kneels before the altar, holding in his hands sticks of burning incense. I have frequently seen this ceremony

in a temple in honour of Tai-Wong in the Si-yow-cho-tee street of the western suburb of Canton. It is customary when a person is sick, to cast into the street, so that they may be trodden under the foot of man, the leaves of any medicinal herbs from which a decoction has been poured off as a beverage for an invalid.

The citizens of the prefectoral city of Koo-chow, in Kwang-tung, annually observe a very curious custom, for the purpose of getting rid of all evil spirits in their neighbourhood. A canonized serpent is said to have had its abode, centuries ago, in a large cavern near the city, and the object of the observance is to prevail upon this serpent to expel the spirits, and thereby secure for the inhabitants of the city immunity from epidemics during the next twelve months. The streets are traversed by a long procession of citizens, carrying pigs, fruits, and flowers, as offerings to the snake. The most striking figure in the procession, is a youth with an arrow in his mouth, borne on men's shoulders. This youth, who is the snake's representative, is said to be selected by the casting of lots in a temple erected in its honour. As he is carried through the streets, all evil spirits are supposed to take their flight. The youth is regarded by his friends and neighbours as a very fortunate being, and his services are requited by a present of money taken from the funds of the temple. The arrow belongs to the temple, and is borrowed in turn by sick persons, and suspended from their beds to drive away the evil spirits which afflict them.

To prevent the approach of evil spirits, it is a very common practice, at all events in the cities of the south of China, to place above the entrance of each street a strip of yellow or white cloth with a mystic character. In front of houses and streets which are suspected not to have been built according to the principles of geomancy, it is usual to place stone figures of lions, which are supposed to avert the calamities which would otherwise visit the people. In front of the Poon-yu magistrate's official residence in Canton, a large stone lion stands on a stone pedestal to counteract bad geomantic influences. In 1865, during the bombardment of the city by

the English, a round shot knocked the lion off its pedestal, and it was allowed for some time to remain where it fell. There was in consequence much sickness in all the streets near the magistrate's residence, and eventually the lion was replaced. Sometimes one sees rows of stone lions in front of villages. In front of Wong-king-tong, a pretty little village in a valley beyond the White Cloud Mountains, I observed a long row of them, which, the villagers informed me, kept them safe from robbers and other calamities. At each of the approaches to a village on the island of Honam, I observed a stone lion; and at Loong-gan-toong, a large village about ten miles east of Canton, I saw a large stone altar with a stone lion standing on it. The inhabitants regarded these figures as the faithful guardians and protectors of their homesteads. At the end of streets it is customary to erect, as antidotes against ills of all kinds, stone slabs or pillars, upon which are inscribed the characters: Tai-Shan-Shek-Kom-Tong, "the great mountain stone which dares to face evils." Boards bearing the words, Yat-Seen, or "one beatitude," are also placed upon the outer walls of houses. These words[1] are also used by the superstitious when they meet funeral processions in the streets. Boards with the character "Shou" or "longevity" inscribed on them are also suspended from the walls of Chinese streets. A board of this kind is in the form of an escutcheon or hatchment, and its influence is said to be very propitious. The character "Shou" or "longevity," is also often carved upon the backs of chairs. Boards with the characters Ying-He, or "collected happiness," carved or painted on them, are placed as emblems of good fortune upon the walls of Chinese streets. On the outer walls of dwelling-houses, generally above the doors or windows, boards with the characters "Keong-Tai-Koong-Tsoy-Tsze" are often placed. These words imply that "Keong-Tai-Koong is here," and are supposed to prevent evil spirits or noxious influences entering the house. Keong Tai-koong flourished during the reign of Wu-wang, the first emperor of the Chow dynasty, B.C. 1122, and was raised by the latter, for his great

[1] Those also use these words who inadvertently see the nakedness of their fellow-men, as this is regarded as very unlucky.

talents and administrative abilities, from the condition of a poor fisherman to be a high minister of state. In many villages in Nam-hoi, more particularly in that part of the country which is termed Si-chu-shan, it is customary for the inhabitants to burn a mixture of straw, human hair, and brimstone, at the doors of their dwelling-houses. This is done on the eighth day of the fourth month, and it is supposed that no snakes dare enter these houses. It is usual to see above the doors of dwelling-houses strips of red paper, upon which are written the characters "Eng-Fok-Lam-Moon," or "Five beatitudes enter by this door." The five characters are occasionally represented by five bats, either made of stucco, or drawn on sheets of red paper. In the estimation of the Chinese bats are birds of good omen. Should an epidemic visit a street, despite all the charms which I have described, the inhabitants generally carry idols in procession through it. Another practice is to engage Taouist priests to worship the god whose temple stands in, or near, the pestilential street. Near the gates of the temple a large paper figure of a heathen deity called Tai-tsze is placed, and upon an altar erected in front of the idol, incense pots and offerings are arranged. Tai-tsze is represented as holding in his hand a board with four Chinese characters, namely, Fan-Yee-Shee-Shik, or "the divider of clothes and bestower of food." He is regarded as a king or ruler of evil spirits, and on such occasions the Taouist priests worship him morning, noon, and night, for three or seven days, to prevail upon him to expel the hungry ghosts supposed to be the cause of the epidemic. In order that Tai-tsze may have the means of satisfying the wants of these angry and hungry spirits, large quantities of paper money and paper clothes are presented to him.

The Fat-Pee, or pillars, or slabs, on which the name of the future Buddha, or Pam-Mo-O-Mee-To-Foo, is inscribed, are erected near rivers, creeks, and ponds in which men have been drowned. On the surface of their waters, enraged devils and imps are supposed to float, always on the alert to effect, if possible, the death by drowning of the unwary. A stone of this kind stands on the banks of the creek which bounds the east end of Shameen, the foreign settlement at Canton. Upon

asking the Chinese why they had erected such an unmeaning pillar in the vicinity of the foreign settlement, they informed me that several Chinese had, by the malice of evil spirits, been drowned in the adjoining creek. In various parts of the empire the Chinese exorcise water-devils, by sacrificing white horses on the banks of rivers, creeks, canals, or ponds. The horse is first felled, and then decapitated by a person set apart for this very singular duty. The head of the horse, is placed in a large earthenware jar, and buried either on the banks or in the bed of the rivers at low water mark. Near the place of interment a stone pillar, or slab is erected, with the characters "O-Me-O-To-Fat." Sometimes the figure of a horse's head is substituted for such a pillar. At Tze-tow, a village near Whampoa, I observed such a representation of a horse's head in stone on the banks of a creek which flows past the village. The headless carcass of the horse is not thrown away as offal, but becomes the perquisite of the slaughterer. Cut into pieces to suit purchasers, it is sold by him in the adjacent markets as wholesome food.

In the month of August, 1869, I witnessed the sacrifice of a white horse at Gna-yew, a village ten miles to the west of Canton. During the preceding year, several persons had been drowned at, or near, the village, and the last person who met with a watery grave was one of the *patres conscripti* of the locality. The inhabitants believed that a number of the spirits of men who had died

"Unwept, unhonoured, and unsung,"

were greatly incensed at not having received the usual annual offerings to the departed dead, and that they brought these calamities on the residents. It was considered necessary therefore to appease them with offerings of various kinds. In a pauper cemetery adjoining Gnā-yew, a large mat temple was erected. Numerous altars were raised in it, with tablets bearing the names of the departed poor. In front of each altar stood two or three priests of the sect of Taou, who, from morning until night, chanted appropriate prayers in a dull monotonous tone. Behind the priests, well-dressed ladies with their female attendants knelt, uttering loud

lamentations. In another part of the temporary temple were arranged more than two hundred ordinary-sized chairs, made of bamboo frames covered with paper. There were also numerous figures of the same materials, representing male and female attendants, and an infinity of gold and silver ingots made of paper. The religious ceremony, prolonged during three days and nights, was terminated by a general conflagration of the chairs, figures, ingots, and other offerings, the priest standing by the sacred fire and calling upon the hungry ghosts to accept the sacrifices which a generous public had provided for them, and to cease from troubling. At this part of the proceedings a white horse was decapitated with the view of intimidating the spirits. The stench from the grave-yard in which the ceremony took place—the bodies, in many instanees, having been interred but a few inches below the surface—was in itself more than enough to cause a pestilence. Many thousands of persons, say at the very least 40,000, were present. Large numbers of them sought amusement in witnessing dramatic representations which were being performed in a large mat theatre by a company of first-class actors. Others strolled through the courts of a vast building in which were exhibited figures representing scenes taken from the national history; while thousands lined the banks of the river to witness the processions of dragon boats. The banners with which these boats were decorated were of costly silks of the most brilliant colours. Foreigners who were present on the occasion observed that they had never seen such a display of dragon boats, even at the great annual boat festival at Canton. The ridiculous and costly ceremony was not very successful, for a dragon boat running foul of a Malen-Teng, or slipper boat, capsized it, and six of the eight women in the boat were drowned.

On the 6th of August, 1870, I had another opportunity of witnessing a similar ceremony at Tsing-poo, or as it is sometimes called Leeming-koon, a village not more than five miles to the west of Canton. The white horse, with its head crowned with garlands, was led in triumph through the streets of the village. Over its back was slung a wallet, in the pockets of which were placed charms bearing the name

and seal of the goddess Chow-Chu-Laong-Laong-Koo. The charms, which were folded in the form of triangles, were bought very readily by the crowd, amounting to several thousands, who had assembled on the occasion. The purchasers placed them on their respective dwelling-houses, with the view of preventing the entrance of evil spirits. At 3 P.M. the horse was brought to the banks of the river to be put to death. Before this was done, however, an exorcist, dressed in robes that gave him a very ferocious appearance, performed a wild dance and uttered all kinds of violent threats against the devils who were supposed to be flitting over the surface of the waters in quest of mischief. This ceremony ended, the legs of the horse were tightly bound with cords. The poor, unoffending animal was then thrown upon the ground and the fatal knife was applied to its throat. The blood was received into a large earthenware jar. A small portion of it was carried into the temple in honour of the idol Chow-Chu-Laong-Laong-Koo, and several hundreds of people madly rushed into the temple, to sprinkle with it the charms they had bought. The head and legs were cut off from the carcase, and placed in the bows of a long open boat, in which was also placed the blood mixed with sand. A young man, whose face, hands, and feet were painted black, supposed to represent the whole family of water devils, was now seized, bound hand and foot, and set near the head and legs of the sacrificial horse. A procession of boats, headed by that containing the representative of water devils, and the mutilated remains of the horse, was now formed, and, as it slowly moved along the waters, handfuls of the sand with which the blood had been mixed were cast into the river to dispel the evil spirits. The second boat was also open, and several village braves in it, at frequent intervals, discharged their matchlocks to increase the terror of the demons. The other boats, which were richly carved and gilded, bore, some of them Taouist, and others Buddhist, priests. When the procession had reached the confines of the district, the young man who represented the devil, having been unbound, jumped into the river, amidst the rattle of musketry, and quickly swam ashore. The head of the horse was eventually placed in an earthenware jar, and,

at low water, buried in the bed of the river. This singular ceremony has, I believe, been observed for several centuries by the Chinese. Nor does it appear to have been confined to them for we read in Herodotus (7—114) that when the Persian King, Xerxes, reached the banks of the river Strymon, the magi sacrificed white horses to it.

In connection with these observances I ought to mention that beyond the north gate of each walled city there is a stone altar on which sacrifices termed Li-Tsi are offered twice annually, on the fifteenth day of the seventh month, and again on the first day of the tenth month, for the purpose of appeasing evil spirits. On each of these occasions three sheep, three pigs, three large baskets of rice, and one large jar of wine, are offered. At the time of this celebration there is placed above the altar a tablet on which the name of Shing Wong, the protector of walled cities, is inscribed. When the ceremony is ended the tablet is returned to the temple of the deity, where it remains until it is again required. The ceremony originated during the Chow dynasty (B.C. 1122 to B.C. 255), and has been systematically observed ever since.

Before retiring to rest, *i.e.*, at ten or eleven o'clock, shop-keepers and others perform a superstitious ceremony called Fong-Chow, or letting go the money paper. Two tapers are lighted and placed immediately in front of the door, and three pieces of paper-money are burnt as an offering to poor, hungry ghosts or spirits flitting about in search of food. If not appeased, these hungry ghosts may bring dreadful calamities upon the residents. A similar ceremony is performed nightly by the boat population to appease the water devils.

When the Chinese purchase lands on which to erect houses, they hire Taouist priests to sprinkle the ground with holy water, and so drive away evil spirits. When a house is being built the owner treats the builders with great kindness, in order to induce them to build the house carefully according to the principles of geomancy. Great pains are taken in the selection of a ridge beam which has neither knots nor cracks. It is painted red, and several yards of red cloth are suspended from it previous to its being placed in position. A long strip

of red paper is sometimes substituted for the cloth. This cloth or paper is first blessed by a Taouist priest, who slightly besmears it with blood taken from the comb of a young cock. During the performance of this duty, the priest chants prayers to Loo-Pan, the god of carpenters and architects, and to other deities of the sect. These prayers are continued whilst the beam is being raised into its position. During the whole of the ceremony, candles and incense are burning upon a temporary altar erected in honour of Chong-Wong-Yae. In some instances there is suspended from the ridge beam a sieve or tray containing, as emblems of good fortune, scissors, knives, a ruler, a rice measure, red coloured thread, a metallic looking-glass, a few copper cash, and a small pair of scales. To bring wealth to the family, a hole is made in the beam, and a small quantity of gold leaf placed in it. The quantity of gold leaf which is deposited varies, I apprehend, according to the rank and wealth of the persons for whom the house is being erected. In the ridge beam of a house which was purchased by a Chinese friend of mine, not less than sixteen taels of gold leaf were found. The religious ceremonies which are observed at such times are prolonged through the night, and, at their close, ten cakes or dumplings, called Tsin-Toee, or fried dough, are taken from the temporary altar, and thrown by the chief officiating priest over the newly-erected ridge beam. As he throws each cake, the priest exclaims, "May the sons and grandsons of the person for whom this house is now being erected, purchase annually one hundred acres of land." When the house is finished, Taouist priests are again called in. The ceremony which takes places on this occasion is called Shay-Too-Gow, or to shoot the earth bow. The chief priest is provided with a bow and five arrows, and having placed a charm, and the picture of a soldier riding on horseback, on each of the four walls of the principal hall of the house, and in the centre of the floor, he repeats certain incantations, and discharges an arrow, to the barbed point of which a burning cord is attached, at each charm and at each picture. He then casts several live fish into an adjacent river or pond for good luck, in the presence of all the members of the family, and with an accompaniment of gongs and tom-toms. Should carpenters and bricklayers, in

repairing a house, find occasion to remove any portions of the walls, they suspend a square from the ridge beam of the house, to propitiate evil spirits, which are supposed to be capable of causing the death of the workmen were this observance neglected.

It is usual for workmen to place a portrait of a Chinese deity named Chong-Wong-Yae in a house which they have been called upon to repair. These portraits are bought by them at the temple of this deity; and when the repairs of the house have been effected, they are, as a rule, returned to the person in charge of the temple, to whom a few lucky cash are given. All persons residing in a street in which a house is being repaired, are duly informed by the elders of the day on which the rebuilding or repairing is to commence. This is owing to a notion that, should the day selected by the astrologer for commencing the works prove unlucky, all evil spirits flitting through the air or walking to and fro in the earth, or who have taken up their abode in the house, will visit with sickness, death, or other calamities, all who may be found in the street when the workmen enter on their labours. Sometimes the astrologer discovers that the day for the commencement of the works will be unlucky for all persons of a certain age found in their dwelling-houses, or in the streets in which these stand, when the workmen begin. Such persons, of course, are duly warned of this by the elders. On a day selected for repairing a temple, the people in the street or district in which the temple stands are very apprehensive of calamities overtaking them. They not unfrequently leave their homes for the whole day, sometimes for two or three days. I was walking, on the 7th of July, 1870, through the principal street of Wong-sha, a suburb of Canton, when I noticed that the streets were deserted, and that the doors of the shops and houses were closed. As the circumstance was very extraordinary, I made inquiries as to the cause. I was informed that, as various kinds of workmen had that day commenced to repair a temple in honour of a deity named Chaong-Kwan, the inhabitants of the district, fearing lest the day should prove unlucky despite the well-known wisdom of the astrologer who had chosen it, had placed themselves beyond

the reach of danger by leaving their homes on a visit to their respective friends. Many of them, I was informed, had risen from their beds at 3 A.M. for this purpose. I called at an academy which was conducted by a personal friend of mine named Chaong Kai-shek, and found no one within. The "dominie" and his pupils had also sought to place themselves beyond the reach of harm.

It is not unusual for the proprietors to engage the services of Taouist priests, in order that the wells in the streets and houses of a Chinese city may contain pure water. The priests, after saying prayers, write a mystic character upon a piece of yellow paper. The scroll is then burned, and the ashes, with a handful of sugar, and a few leaves from a pomelow tree, are thrown into the well. I have frequently seen this ceremony performed, especially in the month of August, both at Canton and Macao.

Before embarking on a voyage or setting out on a journey, and in the act of leaving his home, an intending traveller often stands with his feet close together on the step of the inner door of his house, gnashes his teeth thirty-six times, and moves his right hand four times in a horizontal and seven times in a perpendicular direction through the air. He then addresses the following prayer to the god Yue Wong :—

"I am now, O Yue-Wong in the act of embarking on a voyage (or setting out on a journey). Do thou, therefore, watch over me whilst I am from home, and turn away from me all evil spirits which may wish to assault and hurt me. From thieves, or pirates, or wild animals, great god protect me, and bring me back in safety to my home. To this my prayer, O god, give ear."

This prayer having been read seven times, the traveller quits the inner doorstep of his dwelling-house, not looking behind him to say farewell.

A person who swears falsely before the gods that he is innocent of charges brought against him consoles himself by means of an observance called Kai-yune. To check all the evil consequences which the gods may permit to overtake him, the perjurer writes on each corner of a clay tile the

four following characters: Peng, Sew, Nga, Kai. He then places the tile on an altar in honour of the gods of the earth and rice fields. When several days have elapsed, he returns to the altar, and breaks the tile with a hammer. By this simple and ridiculous ceremony, he is supposed to avert all impending calamities. This custom is also observed by persons who are sick, and by those who are engaged in quarrels or disputes. In the former case a Taouist priest is hired to break the tile. Before doing so he generally prays.

To protect themselves from all evil influences, the Chinese are accustomed to place a portrait of Chee-Mee in their houses. This worthy has at all times been regarded by them as a guardian angel. He is represented riding upon a lion; he holds in his right hand a large seal or stamp, upon which the characters Chee-Mee-Tsing-Chu are engraven, and in his left a representation of the Yin and the Yan. It appears from the history of Chee Mee that at one time a large and fierce lion was accustomed to commit very serious depredations. To check his inroads Chee Mee descended from above, and, in an encounter between him and the lion, succeeded in throwing round his neck a golden chain, and leading him captive. By a virtue which he possessed, the lion became so tame and docile as to allow his captor to ride upon his back. In consequence of this extraordinary display of power, and of the singular integrity and perfection of his character, and his watchful care over men, wicked spirits are afraid to go into Chee Mee's presence. For the portrait the name of the deity is sometimes substituted.

It is also usual for the Chinese to place upon the tops of their houses, either earthenware figures of cocks, or three earthenware representations of cannons, or tridents made of iron, to avert calamities and disorders. This singular custom is due to a person whose history is somewhat remarkable. During the reign of Man Wong, of the Chow dynasty, B.C. 1122, a man named Moo Kat, who was daily employed in cutting grass upon the sides of the hills, was so unfortunate, when entering the gate of the city in which he dwelt, as to fall beneath a heavy burden of grass which he was carrying on his

shoulders. In his fall he inadvertently knocked down a man, who was so severely bruised that he died almost immediately. For this Moo Kat was cast into prison. In consequence, however, of the reverence in which he was held throughout the district, and of his filial affection, he was permitted by the emperor to pay his parents periodical visits. On his way home, on one of these occasions, Moo Kat met a physiognomist, who, looking him full in the face, said, "You are a homicide." Moo Kat at once acknowledged it, and begged the physiognomist to suggest some means by which he could obtain exemption from further imprisonment. He was instructed by him to sleep on the earth, and on the same plot of ground for forty-nine days, and, during the hours of sleep, to have two lamps burning, one at his head and the other at his feet. Moo Kat carried out these instructions, and the result was as the physiognomist had predicted; for the emperor being informed of his non-return to prison, ordered that no officers should be sent in search of him. It happened several years afterwards, the emperor, whilst taking exercise in the vicinity of his palace, met Moo Kat, and said, "Is that you, Moo Kat? I thought you had died long ago." Moo Kat recounted the interview he had had with the physiognomist, the instructions which he had received, and the happy result. The emperor, anxious to see a physiognomist of such extraordinary knowledge, commanded Moo Kat to bring him before him. In an interview with the physiognomist, the emperor was so struck with his fund of information, that he at once resolved to appoint him to a lucrative and honourable situation in the household. The physiognomist never forgot Moo Kat for having been instrumental in introducing him to royalty and affluence, and gave him as a present certain valuable sybilline works. Moo Kat became a diviner, and was resorted to by persons of all classes. He taught the people that, amongst the most effectual methods of keeping evil spirits and other obnoxious influences from houses, was to place on the roof of the house, either an earthenware cock, or three earthenware guns, or an iron trident.

Short iron tridents are affixed to the taffrails of junks which

navigate the rivers and seas of southern China, to ward off evil. Speaking in his *Juventus Mundi* of the trident of the sea god Poseidon, Mr. Gladstone observes that, "it appears evidently to point to some tradition of a trinity, such as may still be found in various forms of eastern religion other than the Hebrew." I am unable to say whether or not the trident used as a charm by Chinese seamen points to some tradition of a trinity.

Representations of the Yin and Yan, or male and female principle, are placed above the entrance doors of dwelling-houses with the view of averting calamities. Occasionally, however, small circular looking-glasses, around the frame of which are carved mystic emblems of the Pat-kwa, are used instead of them. Charms of this nature are used by the Chinese, especially when they are at all apprehensive that the houses immediately in front of those in which they reside have not been built in strict conformity with the rules of geomancy. Many instances came under my notice. In the Honam suburb of Canton, there is a stately mansion, the owner of which is named Eng. Near it is a lofty pawnshop, or tower, by which the mansion is overlooked. As the pawnshop had not been built according to the principles of geomancy it was regarded as a never-ending source of sickness to the family of Eng, and the father was most anxious to purchase it, in order to raze it to the ground. The proprietors, however, naturally refused to sell so valuable a property, and Eng was obliged to place before the various doors of his house representations of the Yin and the Yan.

In the chapter on Festivals, I have described the custom of placing portraits of two Chinese generals upon the outer doors of dwelling-houses. Sometimes portraits of Tung Weng and Chat Chae are substituted for them. Chinese records tell us that Tung Weng was an inhabitant of a planet, and that he was renowned not only for handsome features, but for great virtues. Chat Chae, or the seventh sister, was the inhabitant of the seventh of the seven stars. Their history is, briefly, that of a happy marriage, and for ages past the Chinese have placed portraits of these two fabulous personages over the doors of

their houses with the view of being protected from evil, and blessed with male offspring. The practice of placing portraits either of San Too and Wat Looee, or of Tung Weng and Chat Chae on the entrance door of houses, prevails from Canton to Inner Mongolia.

One other custom may be described, although it can hardly be called a superstitious one, which prevails amongst the Chinese. It is that of suspending either from the inner walls of their houses, or from rafters which support the vaulted roofs, boards with good moral words or sentences written on them. In many instances, these are quotations from the writings of Confucius or Mencius, like the following:—"Cleanse your hearts;" "Turn from impurity;" "Ensure paths of virtue;" "Do to others as you would have others do to you." The characters of "Happiness," "Wealth," "Longevity," &c., are frequently so exhibited. In the residence of a Chinese gentleman named Lee, I saw a scroll on the wall with an exhortation to youth. Such sentences remind one very much of the Mezuzoth which the Israelites were accustomed to place not only on the outer doors of the dwelling-houses, but on those of the various apartments.

In concluding this chapter, I may remark that it is very singular that the Chinese, who for ages past have been a most exclusive people, cut off from all intercourse with other nations, not only by their Great Wall and vast deserts, but by their ponderous and difficult language, and jealous laws, should, in the use of charms and spells, present so many points of striking resemblance not only to other Asiatic nations,[1] but to those in the north of Africa, and to the nations in the east of Europe, with whose literature, laws, manners, and customs we have so long been familiar.

[1] The observance of such practices by the Jews from the very earliest ages is, I apprehend, clearly implied in the endeavour which Moses made to turn such charms to a becoming purpose by commanding that sentences taken from the law of God should be used instead. See Exodus xiii. 9-16; also, Deut. vi. 8; and xi. 10.

CHAPTER XVIII.

BENEVOLENT INSTITUTIONS AND BEGGARS.

In China, as in more civilized lands, there are benevolent institutions. It cannot be said, however, that in China they originate, as in Christian countries, in the pious feeling of willing sacrifice. They are rather works of merit wrought to ensure the favour of the gods than the free-will offerings of grateful hearts. Gentlemen of fortune sometimes spend very large sums in benevolent schemes, in the hope of receiving titles and honours from the Emperor. In 1872, a well-known banker, named Hu Kwang-yung, contributed very large sums in aid of the sufferers from the floods which took place at Tien-tsin. The Emperor accordingly conferred on him the title and rank of a provincial treasurer, and raised his parents to the first grade. Hu Kwang-yung then gave a further donation of 10,000,000 cash, and it was at once suggested that the rare and signal honour of an imperial tablet or scroll ought to be bestowed upon him. The truth is that, as a rule, the Chinese have little or no sympathy with persons born in or reduced to a state of beggary, or with those afflicted with blindness or any other bodily or mental infirmity. They regard them as suffering for grievous sins committed against the gods, either in their present or in a former state of existence. On a visit to a monastery in the White Cloud Mountains I found a monk who was suffering much from a loathsome disease. He applied to me for medical aid, and his condition excited my warmest sympathy. I urged him to return with me to Canton, so that I might place him under

the care of Dr. Kerr of the Medical Missionary Hospital. On hearing of my intentions, the Abbot took me aside and begged of me not to show any kindness to a man who had doubtless been guilty in a former state of existence of some very heinous sin, for which the gods were then making him pay the well-merited penalty. In the same way death under exceptional and startling circumstances is regarded as a special judgment of the gods. During a storm which swept with great violence over Canton and the surrounding country on the 27th of July, 1862, the house in which an American missionary resided was blown down. This gentleman unfortunately perished in the ruins. His body was eventually extricated from the mass of bricks and beams, and, when it was being conveyed to the cemetery, it was a common remark among the Chinese who stood at the doors of their houses watching the funeral procession, that the violent death of the deceased was due to the disrespectful way in which he had spoken of one of the principal idols of the city in a sermon on the preceding Sabbath. During a thunderstorm which visited Canton on the 27th of May, 1864, a Chinese boatman was killed by lightning, whilst in the act of crossing the river with his wife and children. The boat was damaged and in a sinking condition, and the survivors seeing their danger clung to a large tea-junk. They were at once driven off by the crew, who became much infuriated, positively refusing assistance to a family the head of which they supposed had been so impious as to deserve the condign punishment of the gods. But for timely aid from three American gentlemen who were on the river at the time, the poor woman and her children would have been drowned. Clearly the Chinese do not hold the views of Minutius Felix, who, in his defence of Christianity, observes—"Fulmina passim cadunt; sine delectu tangunt loca sacra et profana; homines noxios feriunt, sæpe et religiosos."[1]

In Canton, as in other cities of importance, there are Asylums for the aged and infirm of both sexes, for the blind, for foundlings, and for lepers. These buildings are all constructed upon the same plan, and consist of large quadrangles with streets or

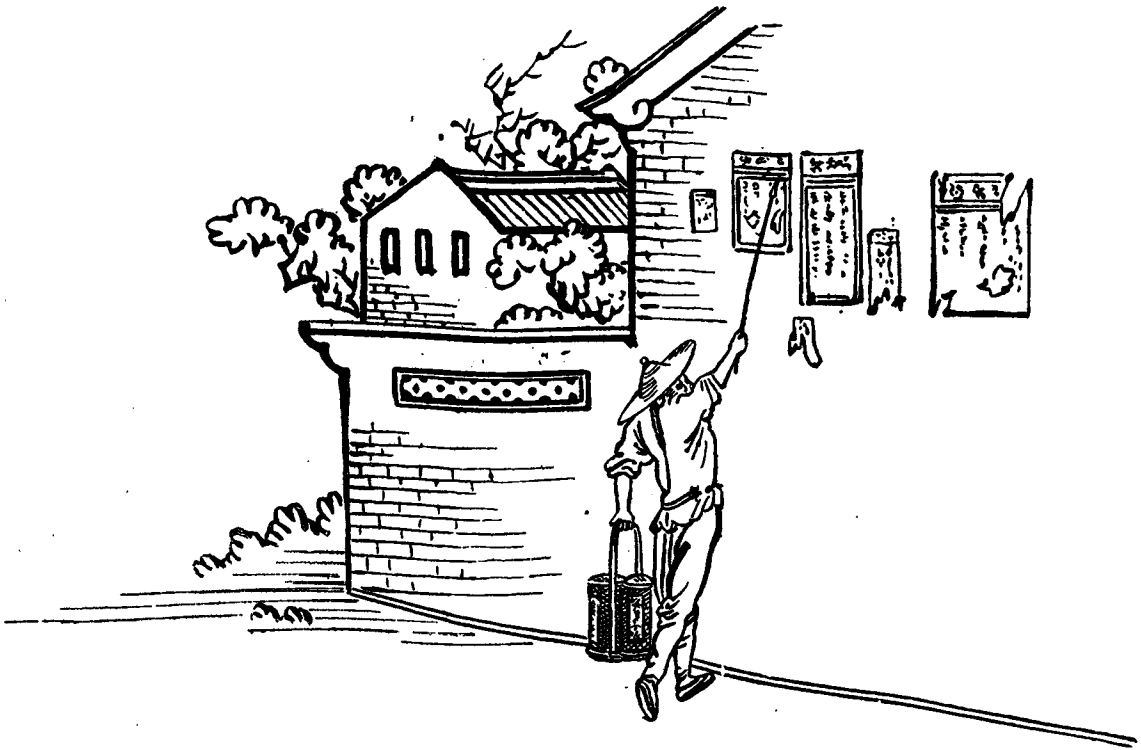
[1] "Thunderbolts fall indifferently; they light upon places profane and sacred without choice; they strike good men and bad alike."

rows of cells for the inmates on each side. The management is in all respects vastly inferior to that of similar institutions in Europe. Indeed, there appears to be no management at all, and the filth and discomfort which everywhere meet the eye lead a foreign visitor to think that the inmates are not much benefited by their admission. These institutions are supported in some instances by a tax imposed upon the salt-merchants, and in others by funds derived from lands and houses. The asylum for aged men at Canton draws its revenues from the former source. The allowance, however, which is set aside for the maintenance of the aged hospitallers, four hundred in number, is so small that occasional appeals have to be made to wealthy residents of the city and neighbourhood. Many of the inmates are very old men, some being upwards of seventy and others upwards of eighty years of age.[1] In the centre of the principal quadrangle is a temple in honour of the god Kwan-te, who is supposed to protect the inmates. In the same quadrangle is the house of the physician whose duty is to prescribe for the sick.

The government of China has another method of prescribing for the wants of aged men. The salt trade being a monopoly, no one is allowed to deal in salt without a licence from the salt commissioner. The government, however, allows a certain number of aged men in each district to do so without a licence—which enables them to undersell the licensed dealers. These poor men traverse the streets crying "Salt for sale! Salt for sale!" and seldom fail to obtain a livelihood for themselves and families. The Asylum for Aged Women is a counterpart of the institution which I have already described. The temple with which it is provided is in honour of Koon-Yam, the goddess of mercy, who exercises a watchful care over women and children.

The inmates of the Blind Asylum at Canton are apparently not

[1] Aged men in China not unfrequently carry in each hand a very small piece of wood which they constantly compress against the palm. This is done to promote the circulation. The custom prevails, however, to a much greater extent in the north than in the south, where instead of pieces of wood I have seen walnuts used.



A BILL-POSTER.

so well provided for as the inmates of the two other establishments. Their rooms are in a more dilapidated condition, and the portion of the tax derived from the salt trade for their maintenance is so small that they are compelled to beg from door to door. These blind creatures generally sally forth every morning on a begging expedition in companies of six or seven. They walk in single file, each resting his right hand on the shoulder of the person in front of him. The leader of the file gropes his way with his stick. When they enter a shop they commence beating the small gongs which they carry, and sing a variety of songs pitched in a very high key. The din is more than any European shopkeeper could endure; but noise makes no impression upon Chinese shopkeepers, who have been born and brought up in the midst of it. They are obliged to minister to the necessities of the blind men, and they find it their best policy to allow them to remain waiting in the shop as long as possible. Only one company can occupy the shop at a time, and the longer it stays the less opportunity there is for others making new demands. If the shopkeeper turns a deaf ear to the noise of the intruders, they increase their din, and intersperse their songs with remarks not at all complimentary. His benevolence seldom exceeds a copper cash—the smallest coin of the realm—or a handful of unboiled rice. At the close of the day these poor blind men may be seen wending their way back to the asylum with their wallets over their shoulders, scantily filled with the proceeds of the day's begging. Despite their poverty and blindness, beggars of this class contract marriages amongst themselves. All the husbands and wives whom I saw in the asylum were blind, and I remember once seeing the arrival of a blind bride. She was borne to the asylum in a richly-ornamented bridal-chair, preceded by musicians and men in red tunics carrying banners and lanterns. When the young woman alighted she was formally received by the bridegroom. In the asylum there is a temple in honour of the tutelary deity of the blind.

The Foundling Hospital at Canton has accommodation for five hundred foundlings, and, like the other benevolent institutions, is supported out of the salt-tax. In its arrangement

the building is very similar to those already described. The rooms, which are small, are furnished with beds for the nurses, and with cradles made of rattan for the infants. The cradles are suspended from the beams by cords, to protect them from the rats, which are excessively numerous in all Chinese dwellings. One rule of the institution prescribes a wet-nurse for two infants. I have, however, in my numerous visits, not unfrequently seen nurses burdened with three infants each. The cries which always assailed my ears as I entered convinced me that the children received little or no nourishment. The many deaths which take place among them afford the most incontestable proof of the fact. I have more than once seen five or six dead infants huddled together in the corner of a room. On entering the gates at an early hour it is not unusual to see a coolie hastening on his way to the cemeteries in the immediate neighbourhood, with a basket containing dead infants on his shoulder. As a rule the foundlings are female children. When they have reached the age of eight or ten months they are sold. The purchasers are supposed to be childless married people, or to be anxious for female children to bring up as wives for their sons. This plan is not unfrequent among the peasantry of various districts in the southern provinces. Those who come for the ostensible purpose of obtaining by purchase children for adoption, often intend to sell them when they have reached the years of puberty as slaves, or for baser purposes. The hospital is provided with a temple, in which stands an idol of Kum-Fa.

Though they are greatly mismanaged, the foundling hospitals have a tendency to check the crime of infanticide. In parts of the empire where there are none, and even in those where they do exist, this crime prevails, I fear, to a large extent. In the mountainous districts of Loong-moon, Kah-hing Chow, and Chan-ning, in the province of Kwang-tung, it is usual for women in the humble ranks of life who give birth to female children to sell them to their neighbours, to be brought up as future wives for their sons. When, however, female infants are not in demand for such purposes, they are wilfully put to death, if not by their unnatural mothers, yet at their instigation. Nor is this diabolical practice altogether confined to

the lower classes. It is sometimes resorted to in the homes of the opulent. When travelling in December, 1864, in the district of Loong-moon, a young gentleman, the son of one of the principal landed proprietors of the district with whom I had been staying, accompanied me at his father's request—for the natives were very ready to insult Europeans—and entered freely into conversation with me respecting his relatives and friends. He told me that three sons and four daughters had been born to his brother, but that of the daughters only one was living, three having been wilfully put to death at their birth. I pointed out to him the dreadful crime which his brother and sister-in-law had committed; but he replied, with much apparent indifference, that what was regarded as a crime in western countries was not considered as such in China. In the autumn of 1863 there was, I believe, a great scarcity of females in this district, in consequence of the prevalence of infanticide. I met three persons at Canton who had come from there for the sole purpose of buying women to re-sell on their return to people in want of wives.

In the southern provinces, more especially in Kwang-tung, lepers are very numerous. There is an asylum for them at Canton, two miles from the gate of the city. It is embosomed in a grove of banyan-trees, and contains accommodation for 400 or 500 inmates. The cause of the disease appears to be unknown. The Chinese think that it is due in some instances to people having sheltered themselves during showers of rain under trees called by them Chee-king-fa. They allege that the rain-water dropping from the leaves of this tree upon the exposed parts of the body causes leprous eruptions. The face and ears, as well as the hands and feet of a sufferer, become enlarged, smooth and glossy. Running sores afterwards make their appearance, and often increase to such a degree as to cause the afflicted parts to drop off by sloughing. Lepers contract marriages amongst themselves, and families are the result of such unions. There is no known cure for this disease; but though Chinese physicians fail to cure, all outward symptoms of it sometimes disappear, and it does not seem to shorten life. The inmates of the asylum at Canton occupy their time in making rope of cocoa-nut fibre. Female

patients from whose bodies all outward symptoms have disappeared are allowed to retail their wares at the famous rope-market held daily in the Cham-mook-lan street. Lepers of hideous aspect, from the same asylum, repair every morning to the adjacent cemeteries, awaiting the arrivals of funerals to exact money from the mourners. Their demands are invariably complied with, as the mourners believe that the souls of their departed relatives would be persecuted by spirits of departed lepers were alms refused. Fees for lepers are always included in the calculation of funeral expenses at Canton. The demands made are sometimes so exorbitant that the mourners refuse to yield to them; and to extort them, the lepers not unfrequently leap into the grave, and resist all the attempts of the undertakers to lower the coffin. Should the mourners not have the sum required at hand, promises of payment are made and accepted. When they are not redeemed, the lepers exhume the bodies, and hold them until ransomed. The sum of money demanded is in proportion to the rank and dignity of the deceased, the lepers estimating it by the display on the occasion. They are, however, sometimes deceived in this respect, as the following anecdote will show: In the spring of 1862, I was present at the funeral of a Chinese merchant called Lo Poon-qua. The procession consisted of several gilded pavilions, under which various offerings were arranged. As is usual at the funeral of a Chinese gentleman, there were also in attendance two or three bands of musicians. So soon, however, as the cavalcade reached the open country near the cemetery, it was halted, and the coffin was denuded of a richly embroidered pall. It was then borne to the grave accompanied only by the mourners. Seeing the funeral procession without the usual accompaniments, the lepers were reasonable in their demands, and for once, at all events, were hoodwinked.

As the asylum at Canton is not large enough for the numerous lepers who seek admission, several anchorages are set apart on the river for boats in which they are accommodated. The support of these sufferers depends in a great measure upon their relatives and friends; but the help they receive is so inadequate that they are under the necessity of paddling about the river,

asking alms from the crews of the junks and boats with which the river is crowded. The leper-boats generally go in fleets of ten or twenty each, and money is almost forced from the sailors. Not unfrequently the lepers eke out their scanty subsistence by stripping the dead bodies which are too often found floating on the river. Should the corpse be that of a person in respectable circumstances, they often advertise it, in the hope of obtaining a reward. In September, 1869, I saw a corpse floating past my residence on the banks of the river. Seeing that it was that of a person who had been in comfortable circumstances, several lepers started in eager pursuit. The body was advertised, and it was found to be that of a young man named Lum A-chung, the son of a well-to-do butcher. The youth had lost a large sum of money in a gambling-house, and, being afraid to confront his father, he had flung himself in a moment of rashness into the river.

Near Fat-shan, a town fifteen miles from Canton, I entered an old fort which had been converted some years before into a refuge for lepers. At the time of my visit it afforded shelter to seventy of them. At Wing-shing-sha, a portion of the town of Fat-shan, I found an asylum for lepers which contained no fewer than two hundred males. It had been founded by a benevolent man of the clan Yhu, who more than two centuries before had lived and died in a neighbouring village named Lu-kong. The right of patronage to this asylum was invested in the elders of this village. The inmates were engaged in making ropes of cocoa-nut fibre. Observing how anxious I was to gather information as to the nature of the disease, and the provisions made for those who suffer from its effects, they told me of another asylum at a village named Chong-poo-hom, some five miles distant. I visited this, and found its inmates living in comparative comfort. They did not appear to be suffering so much from the disease as the lepers I had already seen. One woman, however, presented a very ghastly spectacle, the disease having spread over her whole body. In the silk districts of Kwang-tung lepers are very numerous. At almost every town, and on almost every creek and river, I found anchorages for leper-boats. So far as I could ascertain there were no asylums in the towns themselves. The

disease in this district was apparently of a virulent character, and the sufferers presented a very painful appearance. Each leper, for it appeared there was but one in each boat, was provided with a long bamboo rod, at the end of which was a bag, which was duly presented for alms as ships passed and re-passed. The sums given were very small, but the bags were never presented in vain. On a voyage which I subsequently made along the western bank of the Canton River to the province of Kwang-si, I found a leper residing in almost every one of the small shrines erected at intervals on the banks, in honour of the Dragon's Mother. Each leper, as on the creeks and rivers of the silk districts, was provided with a rod and alms-bag. They reminded me very much of hermits, and appeared to hold no intercourse with their fellow-men, or with each other. The law forbids lepers to associate with those who are free from the disease, and enjoins them to seek a refuge in the asylums provided for their reception. When there are no asylums in the neighbourhood, or if the asylums are over-crowded, they are sent on board boats, or made to reside in mat sheds or huts erected for them in lonely parts of the country. In the autumn of 1865, I saw two lepers living in such sheds beyond the walls of Nan-kan Foo. There are lepers also living in mat sheds near the eastern gate of Canton, and in various parts of the province. In 1864, I was told of a youth of respectable parentage who on becoming leprous was taken by his father to the banks of the Canton River, and put into a covered sampan or boat, which he was told to regard as his future home. Men of wealth, however, when afflicted with this disease, not unfrequently try to evade the law by shutting themselves up in the most secluded chamber of their large mansions. This evasion of the law is not countenanced by the neighbours, who entertain a great dread of the disease, and consider it to be a mark of the disfavour of the gods. They never hesitate to report the case to the authorities; and there is, I believe, a statute in the penal code, that if a leprous person of rank is killed when his neighbours attempt to remove him to an asylum by force, the person who kills him is exempt not only from punishment, but from censure. In the northern provinces, there were no cases of leprosy, so far as I could ascertain; and,

in the central provinces, although the disease is by no means unknown, the cases do not seem to be numerous.

In China there are no lunatic asylums. Violent lunatics are kept manacled in dark, inner rooms in their own houses. Where the family is poor, the want of asylums entails great hardship. I have seen a lunatic lying by the side of the highway bound hand and foot, without a creature near him to render him the slightest assistance. When at large he had manifested violence, and his unfeeling countrymen, instead of conveying him where he might be securely kept, bound him hand and foot, and left him lying by the wayside. On another occasion, I saw a female lunatic traversing the streets of Canton in a state of nudity. The poor woman was being pursued by a number of lads, who were beating her unmercifully with rods. On being expostulated with by some Europeans, they coolly replied that she was possessed of a devil, and well deserved her treatment. The unfortunate creature took shelter in the ruins of a Danish factory, which had been destroyed at the commencement of the war in 1856. After remaining there for some days she was removed, at the expense of three or four European merchants, to a place of comfort and security. Lunatics who are not violent, are allowed to go at large. There appear, however, to be very few of these; and idiocy is very rare in China. I have only seen four harmless lunatics—all women.

There are no workhouses in the empire. There are institutions, however, in which, during the winter season at all events, beggars can obtain food and lodging. At Pekin there is a large refuge of this sort, capable of receiving a thousand mendicants. It is supported by the Emperor, but, like all such institutions in China, it affords unmistakable signs of general mismanagement and decay. When at Shanghai, in the winter of 1875, I observed a notification issued by Yeng, the *toutai*, setting forth that certain houses had been set apart for the reception of homeless wanderers. The vagrants frequenting these houses were, I found, provided with bundles of rice straw, on which they slept, and, twice daily, small quantities of boiled rice were doled out to each inmate. This refuge, I believe, owed

its origin, not to any feelings of benevolence of the *toutai*, or of the government which he represented, but to a well-grounded fear that burglaries and other serious offences might become rife, unless the numerous wanderers traversing the streets of Shanghai were provided with a home. The notification stated that those who did not avail themselves of the refuge would be regarded as bad characters, apprehended, and punished severely. At Nanking and Eching, cities on the banks of the Yang-tsze, I saw, during a severe winter, from five to six hundred people, on one occasion, having boiled rice doled out to them by the government officials. At the latter city a large shed had been erected, but it was a wretched hovel. At Yang-chow, also on the banks of the Yang-tsze, I witnessed a distribution of wearing apparel. The recipients belonged to poor families, and the clothing was the gift of wealthy residents. The distribution took place in the courtyard of a large Buddhist temple, and was of course regarded as a work of merit. It is usual in some parts of the empire for the members of wealthy clans or families to administer to the wants of poor members, by allowing them to receive small sums of money out of the rents accruing from the tenements or lands by which the ancestral altars are endowed. This plan undoubtedly helps to keep down the number of beggars. These sums are doled out twice annually, in spring and autumn, the seasons in which the Chinese worship at the tombs of their ancestors. It is the duty of mandarins to provide accommodation and food at the expense of the imperial treasury, for persons who have been driven from their homes by bands of rebels or of robbers. This duty, however, is not, as a rule, faithfully discharged by the officials. Where relief is granted, these men make the people contribute for the purpose, either because the imperial coffers do not contain sufficient supplies, or because they are afraid to let the government at Pekin know that their districts or provinces are in such anarchy and confusion. In 1860, no fewer than 2,000 persons came to Canton in a state of perfect destitution. They had been driven from their homes by the red-headed robbers, so called from the red turbans which they were accustomed to wear. The mandarins ordered a large mat shed to be erected on the island of Honam for the accom-

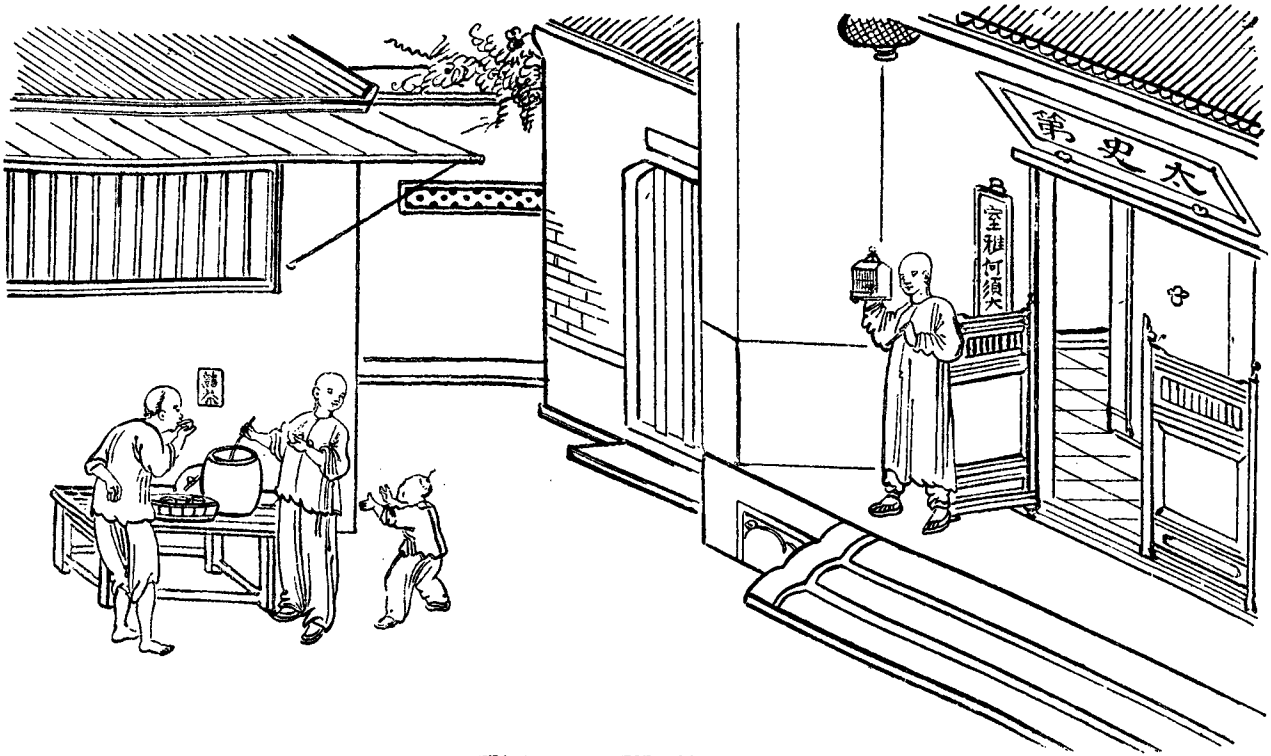
modation of the sufferers. The expense of building this and of supplying them with food, fell upon the Howqua and other wealthy families of the city and the neighbourhood. The contributions of these rich families were so scanty, that the fund would have been speedily exhausted, but for the timely assistance rendered by the resident European merchants, and by those of the adjacent port of Hong-kong.

Sometimes wealthy Chinese contribute largely to these funds, not out of real sympathy with the sufferers, but in the expectation of receiving honours from government. Men who have obtained the first degree at the literary examinations, and who find they cannot by their own abilities take a higher degree, usually seek it in this way from government. Government officials have the management of these eleemosynary funds, and their rapacity not unfrequently tempts them to appropriate portions of them. I am disposed to believe that this was the case with the funds contributed for the support of the poor sufferers whom the attacks of the rebels had driven to take refuge in Canton; and the streets were crowded with these poor creatures, begging from door to door. Many became seriously ill from extreme destitution. An additional mat shed was erected for them, and on being removed to it they were apparently left to die. I shall never forget my feelings on visiting this hospital, if I may so term it. Four women lay stretched on the floor evidently in a dying condition, and without an attendant to render them the slightest service. Two were in a state of nudity, having been robbed, I suppose, in their weakness.

In all walled cities, as well as in many towns and villages, there are imperial granaries, in which rice is supposed to be stored by the government, so that it may be retailed at a reduced price in time of war or famine to the soldiers of the garrison and the poor. These institutions owe their origin, not so much to benevolent feelings as to those of self-preservation. Mandarins are well aware that few things are more dangerous to the peace of the state than a half-starved population. In the towns also there are similar institutions, supported by the wealthy. Although the mandarins are aware of the importance of being able to administer cheap food to the people in seasons of war

or famine, they are very apathetic, and allow their granaries to remain empty. I have visited very many public granaries, and have seldom, if ever, found one containing more than a measure of rice. I found many in a ruinous condition. This was particularly the case with the government granaries of Tai-wan Foo, in Formosa, not more than two or three chambers of which were left standing, and these were gradually falling into decay. On the walls of one of them, I observed some English characters written with a lead pencil in a very legible hand. It was the record which the shipwrecked crew of an English brig—the *Ann*—had left of their imprisonment here in 1842, when England was at war with China. They had been heavily ironed; and had been confined in the granary, because the prefectoral prison was crowded by the shipwrecked crew, 120 in all, of H.M.'s transport *Nerebuddha*.

In small towns and villages, the granaries are generally erected by the elders or gentry. As a rule, the rice is not sold in seasons of famine, but doled out gratuitously. Like the others, these granaries are erected to prevent uprisings from a starving population. Villagers, oppressed either by the gods or men, are very ready to band themselves together as pirates or highwaymen to obtain the common necessaries of life. In cities, a few of the wealthy residents sometimes place vases filled with cold tea at their doors during the summer months, for the refreshment of wayfarers, and in winter they provide ginger soup, with the same benevolent intention. During the hot months of summer, other gentlemen distribute fans to the poor. These are bought in large numbers for this purpose, some gentlemen buying three hundred and others as many as one thousand. Not a few purchase medicine for gratuitous distribution. Soup-kitchens and clothing-clubs also exist, but on a very limited scale. Another form which benevolence takes is the purchase of coffins for paupers. A person is held in high esteem who makes a gift of coffins, or of money to purchase them, at a temple where he has been worshipping. Judging from the number of coffins which I saw, in 1865, in a Buddhist temple at Shanghai, this form of benevolence must be very popular with the native gentry. These charitable acts are considered highly



COLD TEA PROVIDED FOR POOR WAYFARERS.

meritorious, and are supposed to commend those who perform them to the favour of the gods, and especially to the providential care of Buddha.

In the absence of workhouses, the beggars form themselves into societies or guilds, which are presided over by presidents called by the community generally, Ti-Quat, a term of reproach for which the beggars themselves substitute a title of honour. The guilds are under the superintendence of a magistrate named Poo-Teng, by whom the presidents are protected. The beggars are sworn to pay due respect to the rules of their societies, and the entrance fee for each member is upwards of four dollars. On the demise of a member, a coffin valued at two dollars is given for his decent interment, and it is the duty of the other members to accompany his remains from the house of mourning to the grave. In the third month of the year, all beggars worship at the tombs of their brotherhood, and afterwards dine together. They dine together also on the 25th day of the 9th month in a tavern. They have a house in which members are permitted to sleep on payment of one cash per night. At the celebration of the New Year, and other principal festivals, and on the occasions of marriages, natal anniversaries, and funeral rites, it is usual for the chiefs of these fraternities to demand alms. Should the family be a leading one, eight beggars are admitted into the porch to dine. A family of secondary rank dines six beggars. Third-rate families give food to four. Sometimes money is given instead of food, in which cases the amount is limited to four dollars. These donations are deposited in a common purse and eventually divided, each mendicant receiving a sum in accordance with his standing in the guild. In acknowledgment of the alms, the chiefs of the fraternities give householders a red card bearing the stamp of their respective guilds. A householder receiving it places such a document above the entrance door of his house as a protection against the importunity of the chiefs of other guilds; and it is a rule strictly observed by the mendicants, that householders who have already given alms shall be exempt from further intrusion during the remaining days of the festival on which the demands were made. As festivals are very numerous, and extend over several days,

the begging communities do not fare amiss. The proprietors of establishments where marriage chairs or funeral biers are kept for hire are not unfrequently the heads of these communities. They are thus able to hire the able-bodied members of their guilds at a reduced rate, to carry the chairs, pavilions, banners, and other insignia of processions. Watchmen in charge of the streets of cities are also usually the heads of guilds. This circumstance is owing to the fact that tradesmen consider such persons to be in a position to quell the disturbances which mendicants are sometimes disposed to create. The power of the head of a guild is very great, and never seems to be questioned by his ragged subordinates. In 1853, a friend and myself were accosted by three or four beggars whilst we were walking round the walls of Canton. So determined were they not to be baulked, that they attempted to put their hands into our pockets in search of money. Seeing a watchman at hand we begged of him to protect us from annoyance. He seized the foremost offender, stretched him on the ground, and flogged him severely with a bamboo. The beggar received his punishment without a murmur, his castigator being, as I afterwards learned, the head of his clan.

Twice annually, in spring and autumn, the beggars of Canton are entertained at dinner in one of the public halls of the city by the wealthy shopkeepers. These entertainments are given by the tradesmen on condition that the beggars of the guilds will come to them for alms not daily, but on certain specified occasions. At the hour appointed for the banquet the aged, the blind, the withered, and the maimed wend their way towards the hostelry. Charity of this sort is of very great antiquity. In the gospel of St. Luke we find that our Lord called upon persons of rank and opulence to observe it: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." On the 3rd November, 1866, I had an opportunity

afforded me of being present at a banquet of this nature. It took place at the Tchaong-Heng tavern in the Tsing-tsze-fong street of the western suburb. When I entered the first dining-hall the beggars were called upon by one of their leaders to rise as a mark of respect. They continued standing until they were told to resume their seats. I was then escorted to an upper room in which were a few tables only. My companions at table were the elders of the guild or society of beggars, theirs being the privilege of "sitting in the uppermost rooms at feasts."

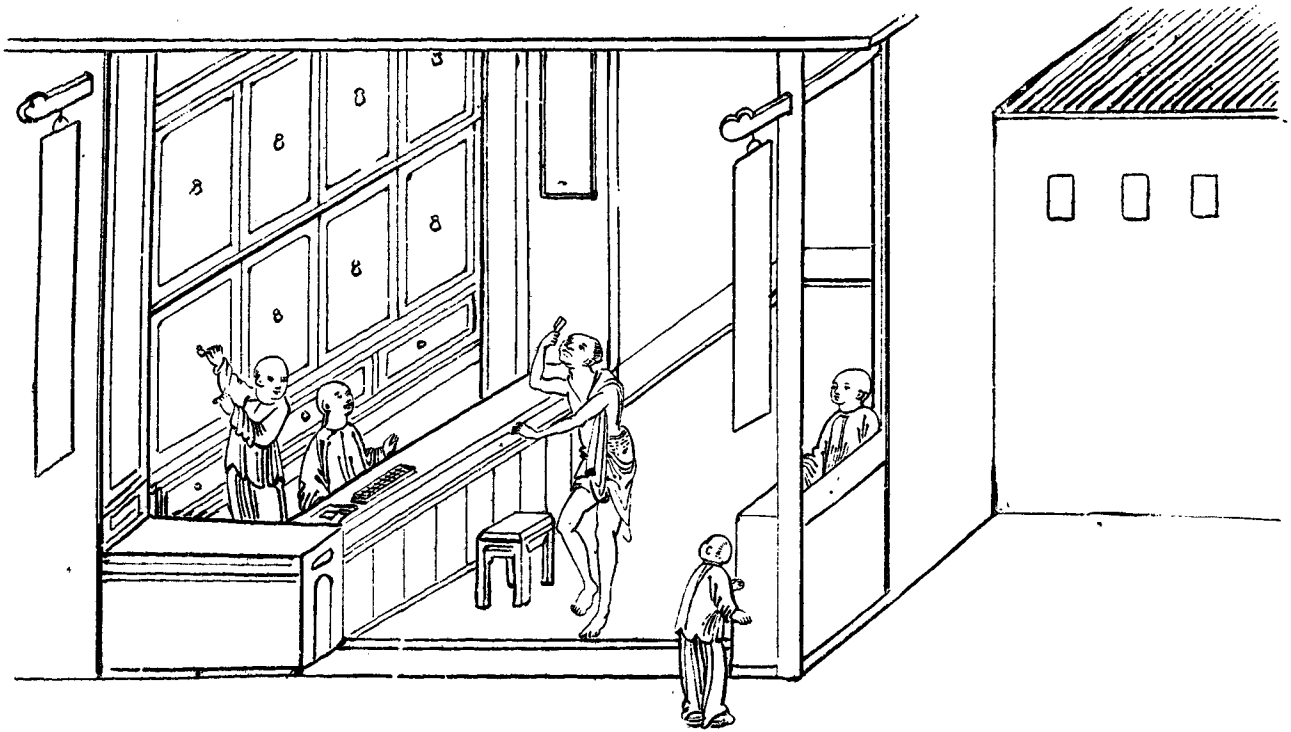
These guilds exist in almost every province. In the city of Foo-chow in the province of Fo-kien, there are several very large societies of this nature; and, at a temple embosomed amidst trees of thick and beautiful foliage, the vagrants may be seen each day devouring the broken meats or rice which have been given to them. One peculiar occupation of the beggars at Foo-chow is the rearing of snakes. These are sold, I believe, to the doctors, by whom they are boiled down and used for medicinal purposes.

Besides those who belong to guilds, hordes of beggars of both sexes infest the streets of Chinese towns. These unfortunate creatures are of all ages, and as they are houseless, they are generally allowed to occupy the squares in front of temples. At Canton many of them resort by night to a square in the western suburb, immediately in front of the temple called Mee-Chow-Miu. It is called The Beggars' Square, and by night it is crowded with poor wretches who have spent the day in traversing the streets in search of alms. I once passed through it at midnight, and I shall never forget the number of ghastly countenances which I saw by the light of the moon, which shone with a brightness seldom or never paralleled in western climes. Beggars, and indeed other persons in indigent circumstances, are brought to this square to die. I have frequently seen the sick and dying stretched upon its hard granite blocks apparently without a friend to administer to their necessities, exposed at one hour to a tropical sun, and at another to heavy rain. Upon inquiring why they were brought here to die, I was informed that for several years past, at the guild of the Fo-kien

merchants, which forms one side of the square, there has been a fund to provide coffins for all who die there in a destitute and forlorn condition. It is not by any means unusual to see poor persons dying at the corners of streets. At Macao, in the summer of 1857, I saw on my way to church, in the course of a walk of a quarter of a mile, no fewer than three persons dying at the corners of streets. The bodies are generally interred at the expense of wealthy citizens, or of those near whose houses they have died. The rich, however, do not usually come forward of their own accord, but are called upon to do so by the *tepos* or constables of their respective neighbourhoods. There are, I believe, plots of ground set apart by the government for the interment of such bodies. The graves are distinct from other Chinese graves, resembling in form the graves which are to be seen in English cemeteries. At the head of each the *tepo* places a small board, upon which is written, not the name of the deceased, but that of the gentleman at whose expense his body was interred.

The beggars,[1] some of whom are very deformed, resort to various expedients to induce people to give them alms. I have seen one bearing on his back a leper so much affected by the disease that his ears and hands and feet were apparently sloughing off. With this loathsome burden the beggar threatened to enter each shop he passed, unless the shopkeeper at once administered to his wants. Alms were promptly thrown into the street, and quickly picked up. Others go about carrying sharp Chinese razors, with which they cut themselves to show their misery, and to extort alms. I have seen mendicants with the upper part of their bodies covered with blood. At the town of Pit-kong in the province of Canton, I saw a beggar literally bathed in his own blood, which also sprinkled over the floor of the shop in which he was trying to melt the apparently obdurate heart of the shopkeeper. I have also seen beggars knocking their heads against the walls of shops, and others beating their bodies with large stones. At Han-kow, in

[1] The beggars of Pekin, Nankin, and Chinkiang are remarkable for their servility, and kneel, not only before their own countrymen, but before foreigners, in order to obtain alms. This is a step to which the meanest beggar in Canton would not resort.



A CHINESE BEGGAR CUTTING HIMSELF TO EXCITE COMPASSION.

the province of Hoopeh, some of them were provided with two sticks, with which they belaboured themselves about the head in the most unsparing manner. Others were provided with long tobacco-pipes made of copper, which they offered to each passer-by, in order that he might take a whiff or two if he chose. They received three cash from the smoker. Occasionally a beggar, apparently so emaciated as to be in a dying state, may be seen to throw himself down on the threshold of a shop or dwelling-house, declaring that he purposes to remain there and die. In May, 1864, I saw one apparently perishing from hunger throw himself down at the doorway of a dwelling-house, saying that he would die of starvation if he were not immediately relieved. The householder, who was in a state of great trepidation, at once offered the starving man a small sum of money, which was indignantly refused. A friend who was with me expressed his readiness to relieve the wants of the sufferer. He held out a half-dollar, and the penurious householder at once rushed towards him, and eagerly grasped the coin, which he at once gave to the sufferer. One sometimes finds beggars on the banks of the various rivers, canals, and creeks; and I saw several on my voyage along the Grand Canal. Nieuhoff, in his celebrated work on China, describes a class of beggars who "knock their heads together like distracted persons, so that spectators would believe that their brains were ready to fly out, or themselves to fall down dead on the ground; for such is their customary manner that they will never cease beating till they have prevailed with you to bestow something on them. There is another sort who, instead of knocking their heads together as aforesaid, strike their foreheads so hard upon a round stone, four fingers thick, which lies upon the ground, that it makes the earth seem to redound with the blows; by means whereof many have contracted such swellings upon their foreheads that they can never be cured of them. . . . . There is also another sort of beggars here who set fire to a combustible kind of stuff upon their heads, which they suffer to burn there with such excessive pain and torment till they have extorted some charity from the transient company, howling and enduring very great misery all the while."

CHAPTER XIX.

HOTELS, INNS, AND RESTAURANTS.

RESTAURANTS, hotels, tea-saloons, and soup-stalls are everywhere numerous throughout the empire. The restaurants are generally very large establishments, consisting of a public dining-room and several private rooms. Unlike most other buildings, they consist of two or three stories. The kitchen alone occupies the ground floor; the public hall, which is the resort of persons in the humbler walks of life, is on the first floor, and the more select apartments are on the second and third floors. These are, of course, resorted to by the wealthier citizens, but they are open to persons in all classes of society, and it is not unusual to see in them persons of limited means. At the entrance-door there is a table or counter at which the proprietor sits, and where each customer on leaving pays for his repast. The public room is immediately at the head of the first staircase, and is resorted to by all who require a cheap meal. It is furnished, like a *café*, with tables and chairs, a private room having only one table and a few chairs in it. On the wells of all the apartments are placards, by which the guests are admonished not to lose sight of their umbrellas, fans, articles of wearing apparel, &c.; and assured that the proprietor does not hold himself responsible in case of loss. A bill of fare is also placed in each room. It probably includes, among other dishes, bird's-nest soup, sharks' fins, and *bêche de mer*. A waiter places it in the hands of the visitor on his entering the establishment, and when he has made his selection the dishes are promptly served. The

dinner may consist of ten or twenty small dishes. At a large dinner-party more than a hundred dishes are sometimes placed on the table. The feast is begun by the host or principal person of the party pouring out a libation—a ceremony which is in truth a form of grace before meals. The wine-cups are then filled, and the guests, bowing politely to one another, proceed to drink. The custom of beginning a feast with wine was practised by the ancient Persians, so that the term "a banquet of wine" was applied by them to such entertainments. The first course consists of fruit, such as oranges, nuts, and almonds. This is followed by various kinds of soups and stews, which with their inseparable concomitants are savoury to a degree. Between each course the waiters, who in the heat of summer divest themselves of the greater portion of their clothing, supply the guests with pipes of tobacco. When the guests have taken a few whiffs, they find the next course awaiting their attention. There are various wines: in this country they would be called spirituous liquors. The strongest, which is a decoction of rice, is called suee-chow. Others are made from plums, apples, pears, litchis, and roses. The custom of taking wine with each other is strictly observed by the guests; and it is not unusual for a gentleman t show politeness by using his chopsticks to place a portion of food from his own plate into the mouth of his neighbour. The table is without a cloth, and by the side of each guest there is placed a piece of coarse brown paper, which he uses between the courses to wipe his chopsticks and his lips. As oil is lavishly used in Chinese cookery, the process is by no means merely formal. The fowls, ducks, joints, &c., are all carved and cut into small pieces down stairs, and served stewed, an arrangement rendered necessary by the all-prevailing use of spoons and chopsticks. This mode of cooking is regarded with favour by the inhabitants of almost all Eastern nations.

During the last course it is not unusual for guests to indulge in a bacchanalian game of chance called Chi-Moee. The game, which is accompanied by much boisterous mirth, is played between two. A guest holding up his hand suddenly shows so many fingers extended, and his antagonist must simultaneously guess their number. Should the latter guess wrong, he must

drink a cup of wine. This game is as old as the Pyramids, and travellers state that in the paintings at Thebes, and in the temples of Beni Hassan, seated figures are represented in the act of playing it. From Egypt it was introduced into Greece. The Romans brought it from Greece at an early period, and it has existed among them ever since, apparently without alteration.

When dinner is ended the waiters again appear, bearing towels, which I purposely refrain from calling clean, and copper or brazen basins filled to the brim with hot water, so that the guests may wash their hands and faces. Dipping it into the hot water and then wringing it, the waiter presents a napkin to one of the guests. When it has been used by him, it is again dipped into the basin and presented to the next. The custom of servants going at the close of a banquet from guest to guest with water for this purpose, is very old in the East; and we read in the second book of Kings (iii. 11) that Elisha the son of Shaphat rendered such a service to his master Elijah.

Besides the restaurants there are numerous soup-stalls in the principal streets and squares of Chinese cities. At these stalls soups and patties of various kinds are to be had for a small sum of money, and on the benches round them men may be seen enjoying a good and cheap meal. There are also other restaurants which may be termed pork eating-houses, and which are resorted to by gentlemen. The arrangements in them are the same as those I have already described.

The hotels in China are distinguished, as in Europe, by names or signs. Thus, in Canton, there are such names as the Cum-Lee, or Golden Profits; the Cut-Shing, or Rank-conferring Hotel; the Fuk-On, or Happiness and Peace Hotel; and the Cut-Sing, or Fortunate Star. The hotels in this city are generally very lofty buildings; and as usual with shops of a trade, they are to be found in groups. Thus, the Lune-heng Kai at Canton is formed by two rows of hotels. On the ground-floor of an hotel there is an apartment for the proprietor, and a large kitchen where three or four cooks and as many scullions are busily employed in preparing meats and washing dishes. The first

floor contains one public and several private dining-rooms, and the second floor is occupied by bedrooms. The bedrooms are divided from one another by thin wooden partitions, and a conversation conducted even in a subdued tone can be heard by the occupants of the adjoining chamber. Should your neighbour be loquacious, you need not think of sleeping. Should he be an opium-smoker, as is not unfrequently the case, you are almost stupefied by the spreading fumes of the drug. In travelling in the less civilized portions of the empire, the differences between Chinese and English hotels become amusingly prominent. When passing from Tam-sui to Kilung—both towns in Formosa—I was obliged to sleep at Skek-kow. On arriving at night, I found the principal hotel full. The landlord, however, who had an impression that Englishmen as a rule paid liberally for their entertainment, resolved that I should not pass his door. He entered an apartment which contained three beds, and awoke the sleepers—a task of some difficulty. They were naturally astonished at being roused, and still more at finding two Englishmen standing in their apartment. What did it mean? Boniface politely explained that he should like them to give up their beds to the two "foreign devils," who had come from a distance and were very tired. Two of the men at once agreed to do so. The third, however, who was an old pedlar, strongly protested against the intrusion. He had for years patronized the hotel; he had never failed to pay his reckoning; and he considered such conduct highly disgraceful. At the rebuke, which was very effectively administered, the landlord at once became his obsequious servant. He appeased him by gentle persuasion, he assisted him to put on his clothes, and, *mirabile dictu!*—for it is a service which the arrogant Chinese are seldom disposed to render to one another—he knelt down and helped the old man to put on his shoes. We retired to rest, but not, as it turned out, to sleep. Three or four men in an adjoining chamber began in loud tones to discuss the merits of a street-fight which had taken place that day between some colliers. Loud at first, the discussion soon became warm, and the vehemence of Chinese in an angry discussion is very startling. The noise aroused others, and at last we came to the conclusion that about thirty people

must have joined in the dispute. We begged them to be silent; but our remonstrances were unheeded. At length, about three o'clock in the morning, my friend got up to call the landlord, and, opening the door, stumbled over the body of the prostrate pedlar, who had stretched himself on a shake-down. The landlord was fortunately again able to adjust conflicting interests.

The dinners served up in these hotels are usually different from those one gets at restaurants, and consist of roast pork, roast duck, boiled fowl and rice, or fish and rice. Besides the large hotels, there are in cities and towns smaller hotels called Yin-fong, and in the country wayside inns. The country inns are very humble, and do not afford much comfort. In the northern provinces and Mongolia, the hotels or caravanseras are in all respects more comfortable than those in the southern and central provinces. Each caravansera is erected in the form of a quadrangle, and, as is necessary in the northern latitudes, the walls are built of clay or mud. It consists of one public room, in which the traveller will meet with carriers, drovers, and muleteers; several private apartments[1]—some of which are very comfortable—for the gentry; stables for the beasts of burden so much used in northern provinces—mules, donkeys, and horses; and, attached to the building, a large compound for the flocks of sheep, and herds of cattle and swine, which are driven in large numbers from Mongolia to China. Occasionally the large hotels have a second quadrangle, consisting of stables only. Some of the smaller caravanseras, on the other hand, have no proper stables at all, only a long trough or rack placed in the centre of the quadrangle, to which the beasts of burden are fastened. As these sometimes fight with one another, one never can be sure at such inns of an undisturbed night. The beds in these caravanseras are called cangues, and resemble furnaces in form. The traveller, protected by a thick coverlet, reclines on the top of a stratum of

[1] There is an entire absence of certain conveniences in Mongolian hotels. Expostulating on one occasion with a landlord, I was told that they were not required, as night-soil was not valued in Mongolia to the same extent as in China proper.

chunam or asphalte, below which is an aperture like the door of a furnace. By means of this, fuel is laid below the asphalte, and a fire kindled to warm the sleeper. The hall for the reception of muleteers, waggoners, and poor travellers is a very broad cangue, and it is their common sleeping apartment.[1] The largest hotel which I visited in the course of my travels in the north of China and Mongolia was at Woo-shee-woo, a town or village midway between Tientsin and Pekin. I found it crowded with visitors, most of whom were returning from a pilgrimage to the temple in honour of three goddesses who preside over parturition, blindness, and deafness. The extensive stables were filled almost to suffocation with horses and mules. These hotels are the resort of all classes of travellers.

At the caravansera at which I stayed at Je-hole or Yit-Hoi, I observed on the walls of the rooms which I occupied a placard setting forth that a prince of the blood royal had occupied the same apartments a few weeks previous. When the bill was being settled, the landlord had the audacity to ask for an extra sum, on the ground that he had lodged me in apartments which a short time before had been honoured by the presence of a prince of the blood royal.

In some Mongolian and Chinese cities there are khans which are depots or godowns for the goods of travelling merchants. The merchants lodge and board comfortably at the expense of the proprietor until the goods are sold, when they give him a fair percentage upon their sales. There are several houses of this description in the southern suburbs of Canton.

It is the duty of the proprietors of a hotel to record in a book kept for the purpose the names and addresses of all visitors. These books are submitted monthly to the magistrates of the district. This practice doubtless proves of some service when the peace of the state is disturbed by great political movements. In 1865, one of the principal hotels in the street at Canton, called Lune-heng Kai, was closed by the mandarins because a notorious rebel, for whose apprehension a large reward had been offered, was found to have lodged in it. When travel-

[1] On the walls of every public room of this sort I observed very obscene pictures.

ling in Mongolia in the same year, I was refused admission to one of the principal hotels at Lama-miou until the proprietor had obtained permission from the authorities to receive me; and at Foong-ling-sheang, also in Mongolia, I met with the same cautious treatment. Women are not received in the hotels in the southern cities; but in the northern provinces and in Mongolia, it is usual to meet with Chinese and Mongolian women of all ranks. When a traveller arrives at a hotel he is invited to choose his bedroom; having done so, he receives the key from the proprietor. Should he leave the hotel even for a few minutes, he must lock his door and place the key in the hands of the landlord, who under such circumstances is legally responsible for the property of his guest. The landlord is informed of the nature of the property by the visitor on his arrival. Placards are often posted on the walls of bedrooms, setting forth all such rules and regulations for the information of visitors. Should a traveller die in a hotel, the proprietor must inform the district magistrate, who at once proceeds to the hotel and takes an inventory of the effects of the deceased. The intelligence of the death is then communicated to his relatives, and his effects handed over to them. Should they reside at a considerable distance, twelve months are allowed for a reply. After this period the effects become confiscate to the crown.

In the large cities and towns there are public buildings which are much resorted to by wealthy travellers, and by students in particular who have come to attend literary examinations. Above the entrance-doors of these establishments are sign-boards with Hak-yu (Traveller's Rest), or Hit-yim (Lodging-house), inscribed on them. These buildings are very much larger than hotels, and differ from them in this respect, that the lodger is obliged to provide himself with a cook and a body-servant, whose duty it is to furnish him with everything he may require without any reference whatever to the proprietor. Such a house consists of so many bed-rooms, and attached to it is a large kitchen furnished with several grates, at which the cooks may be seen preparing meals for their respective masters. Gentlemen often bring their wives and children to such establishments, as they would never do to hotels. The Koong-Koon

are establishments of the same kind resorted to by civil and military officers only. In all large cities such as Canton there are many mandarins waiting for office, and it is in such houses that they take up their abode until the time for their assumption of power. The officials whose term of office has expired also take up their quarters at the Koong-Koon, where they generally remain for some time either in anticipation of the arrival of a lucky day for their departure to their homes, or to arrange matters connected with their giving up office.

The guilds, of which each trade in every city has one, may also be regarded as clubs or hotels. Tradesmen or dealers who come to the various marts from a distance, resort to their respective guilds for board and lodging, and at such places it is usual to meet with persons from various parts of the empire. It is astonishing what an amount of information about the Chinese a foreigner may acquire by visiting these institutions, and entering into conversation—by means of an interpreter, if necessary—with the many respectable and intelligent persons who board and lodge at them. The dinners and breakfasts are furnished by shops called Chow-Koon. These are very numerous and easily recognized by the dinner-services and earthenware pots with which the shelves are crowded. Dinners are cooked and sent out from such establishments to the guilds, and occasionally to private houses, on the shortest notice.

Nine times annually, the trades meet at their respective guilds for festive purposes. These days of recreation are generally the second and fifteenth days of the first month; the fifth day of the fifth month, or Dragon Festival, and the thirteenth day of the fifth month, or God of War's natal anniversary; the fourteenth day of the seventh month, or All Souls' Festival; the fifteenth day of the eighth month, or Feast in honour of the moon; the twenty-first day of the eleventh month, or winter solstice; and at the festival of Wan-shan, which is celebrated on a lucky day towards the close of the twelfth month, and which is observed as a day of general thanksgiving to all the gods for the mercies which they have bestowed throughout the year. Each guild has its patron-saint, and his natal anniversary is celebrated by the members, who hold a

banquet in honour of the occasion, and spend the day in mirth and jollity.

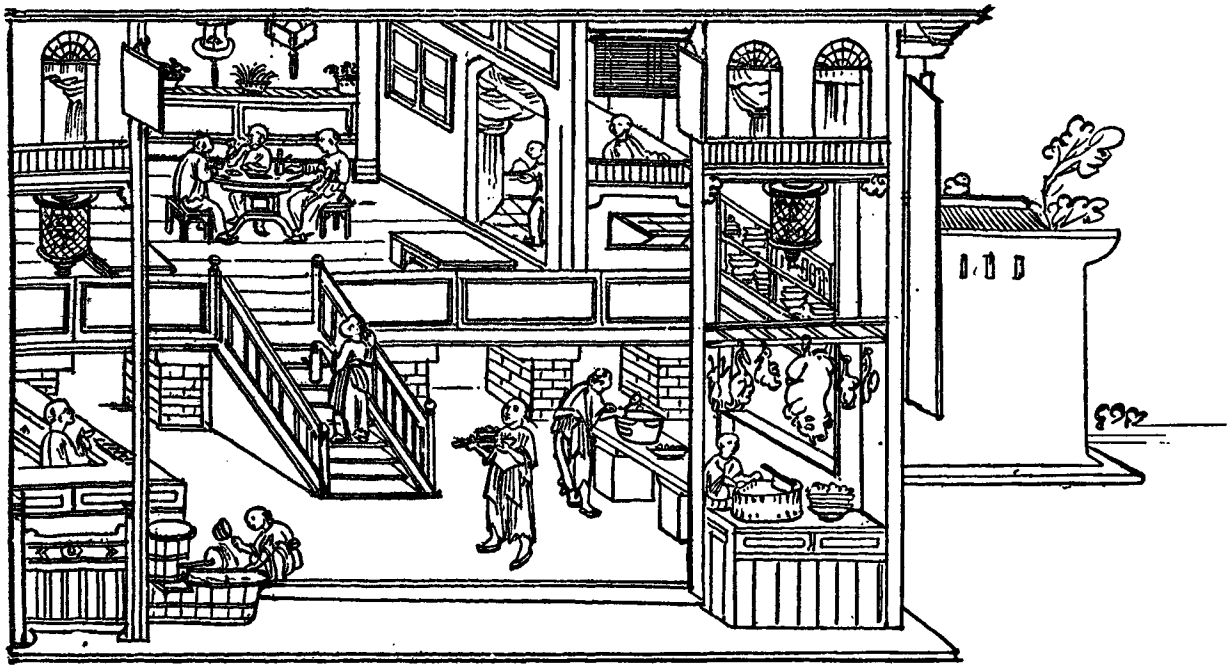
In the spring of 1864 I had the pleasure of receiving an invitation to dine at the Lacquer-ware Merchants' Guild. I readily accepted, and a very pleasant evening indeed was the result. In many of the guilds, funds are established by the members for the decent interment of their brothers in trade. These burial societies have existed for centuries, and have not, so far as I have been able to learn, proved such enormities of evil as similar societies in England not many years ago.

The guild-halls are amongst the most beautiful of Chinese buildings. The green-tea merchants' guild-hall at Canton is remarkable for its many singularly formed doorways and windows, some of which resemble fruits, leaves, flowers, fans, scrolls, and vases. In the northern and central provinces I found the guild-halls, though not so large as those of Canton, much superior to them in other respects. At Tientsin I visited a magnificent guild-hall, and at Ningpo I saw one still grander. The pillars supporting the roof of the latter are of granite and wood elaborately carved. Dragons of great thickness are represented by the chisel of the sculptor, twined round the granite pillars. Figures of men and temples also stand out in bold relief. The city of Soo-chow, in the province of Chit-kong, was famous amongst other things for its magnificent guild-halls. Many of these, however, were destroyed when it was captured by the rebels in 1860. I visited the ruins of two guild-halls there which belonged to the Shen-si and Shang-tung merchants respectively, and to judge from the gateways which still remained, the buildings must have been handsome.

Tea-saloons are also very numerous in cities and towns. Many are large and neatly fitted up. Each consists of two large saloons furnished with several small tables and stools. Upon each table is placed a tray, containing a large assortment of cakes, preserved fruits, and cups of tea. A cashier seated behind a counter at the door of the saloon, receives the money from the guests as they are leaving the establishment. There is a large kitchen attached to all of them, where cooks remarkable for their cleanliness are daily engaged in making all kinds of pastry.

These tea-saloons are much visited by men of all ranks. Females, however, are not allowed to resort to such places in the southern provinces. At Nankin, Hankow, Woo-chang, and other cities on the banks of the Yang-tsze, and at Hang-chow and Soo-chow, and other cities on the banks of the Grand Canal, I observed elderly females, evidently of the lower orders, in tea-saloons. In the northern provinces, if we are to judge from a proclamation issued on the subject by the *toutai* of Shanghai, it is not regarded as decorous for females to go there. Visitors to such establishments in the southern cities are expected to leave and make room for others as soon as they have finished their repast. In the tea-saloons, however, of the cities of the central provinces it is not unusual for men with no particular duties to spend the whole of the day in gossiping with the various people whom they meet there. To increase their attractions, it is not unusual for the proprietors of tea-saloons to hire vocalists, who keep the company in a state of hilarity during the whole day; either by singing songs or reciting poems. At Nankin on two or three occasions I visited a saloon which was crowded to suffocation by visitors, in consequence of a vocalist who was hired by the proprietor to sing or recite the whole day long. At Hang-chow and other cities on the Grand Canal I observed that the saloons were kept open until ten or eleven o'clock at night, whereas at Canton they are invariably closed at five or six o'clock in the evening. On visiting a tea-saloon at Hang-chow at nine o'clock at night, I found it crowded by respectable citizens, engaged, many of them, in discussing the events of the day. There were several men verging upon seventy years of age, and they appeared to find great pleasure in one another's society. Each had a cup of tea by his side and in his hand a pipe of tobacco. The scene was one which made me feel how very desirable it was to have such institutions open by night. In the cities on the banks of the Yang-tsze and on the Grand Canal it is customary for poor people to buy boiling-water at the tea-saloons for domestic purposes. They can obtain a large kettleful for two cash, and they find it cheaper to buy boiling-water than firewood. The boilers are placed near the doors of the saloons, so that there is no need for the purchasers to enter.

Tea-saloons are generally erected in the most crowded streets of cities. In the province of Kiangsoo, however, it is apparently customary to have them in the public temples. At Tan-yang Hien I found the large porch of the principal Buddhist temple in that city used as a tea-saloon. At the Choo-loong-shan monastery, near Woo-see Hien, I found one of the most spacious apartments set apart for a similar purpose. The apartment was in the centre of the courtyard, which was ornamented by a rockery, the stones of which were put together in a most grotesque and fanciful manner. Near the door of the saloon there was a spring well, a large slab of marble near which bore a sentence, said to have been composed by Kien-lung Wong, expressive of the excellence of the waters. At Soo-chow I found two very large tea-saloons in the great courtyard of the Shuen-Miou-Tuan temple; and at the city of Kha-hing I was not a little surprised to find the entrance-porch of the prefect's yamun or palace used as a similar institution. As temples and yamuns are places of public resort, the expedient of setting apart rooms or halls for this purpose is well worthy of adoption by the inhabitants of the southern provinces. It is impossible for a foreigner who is a lover of order, to visit these institutions without feeling that they are indeed superior, in every sense of the term, to the ale-houses or gin-palaces which disgrace the cities of more civilized lands. On country roads, what may be termed tea-sheds take the place of tea-saloons. These erections generally consist of a tile roof supported by pillars of brick, and as a rule the highways pass underneath them. Large and airy, they are a grateful shelter from the burning heat of a tropical sun, to the many wayfarers whose business calls them from home. The tea which is set before the thirsty travellers is very palatable, and, judging from the manner in which they drink cup after cup, it is very much appreciated. Sometimes such tea-sheds are to be found by the side of comparatively deserted roads. In 1853 I was travelling with two friends in the district of Heong-shan, and to reach our destination we had to pass through a wild tract of country. For several miles it appeared as if the district we were traversing was without an inhabitant. On arriving at a mountain-pass, we found it in some parts so rugged and



A RESTAURANT.

precipitous as to render it necessary for us to dismount from our ponies and walk. The fatigue was much increased by the extreme heat of the summer sun. Feeling sure that we should have no opportunity of refreshing ourselves until the end of our journey, we were in a very despairing mood, when fortunately our spirits were revived by the sight of a mat-shed, beneath which, at a table with cakes and cups of tea arranged on it, sat an aged man with a long white beard. We were only too glad to avail ourselves of our unexpected good fortune. Our host and his fare reminded us of the lines—

"No flocks that range the valley free
To slaughter I condemn;
Taught by that Power that pities me,
I learn to pity them.

"But from the mountain's grassy side
A guiltless feast I bring—
A scrip with herbs and fruits supplied,
And water from the spring."

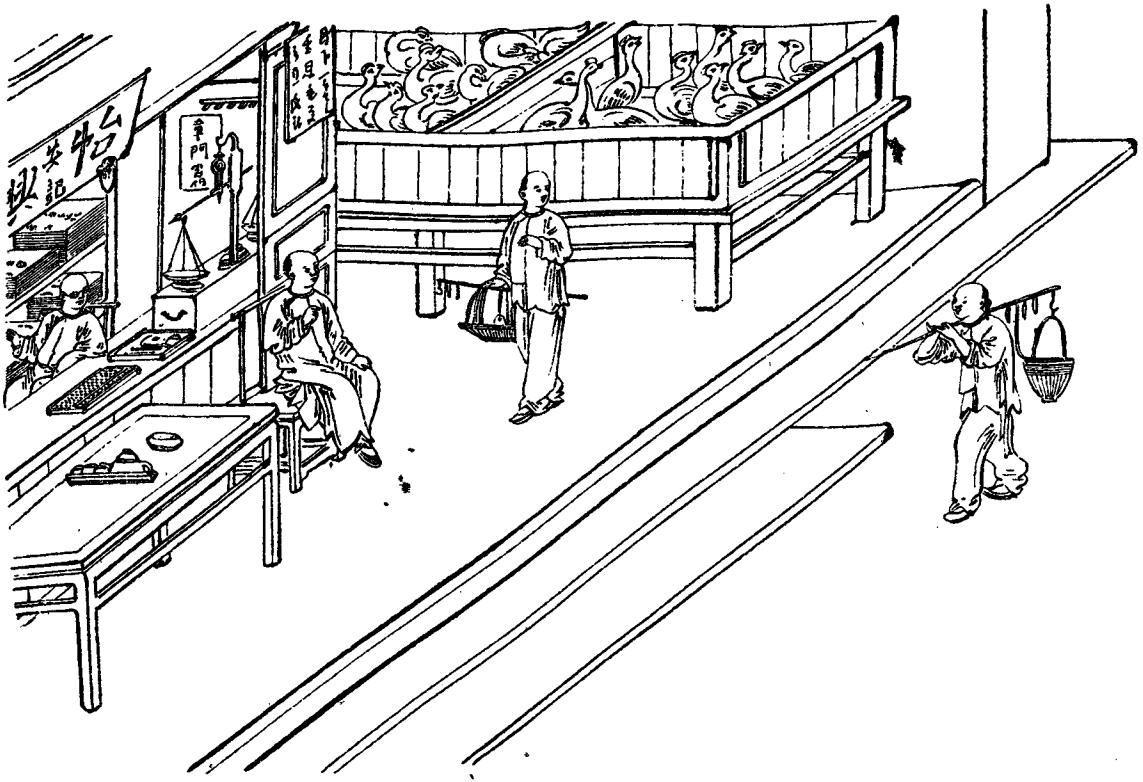
Noticeable among the restaurants to be found in cities are the Kow-Yuk-Poo, in which visitors are served with dog's and cat's flesh. Such restaurants, in Canton, are not so well fitted up, nor nearly so numerous as the others already enumerated. I do not think, however, that I exaggerate in saying that there are no fewer than twenty such places in Canton. Each restaurant contains only one public apartment. The approach to this dining-room is generally through the kitchen, where cooks may be seen standing in front of slow fires over which the flesh of cats and dogs is being cooked. The flesh is cut into small pieces, and fried with water-chestnuts and garlic in oil. In the windows of the restaurant dogs' carcases are suspended, for the purpose, I suppose, of attracting the attention of passengers. Placards are sometimes placed above the door, setting forth that the flesh of black dogs and cats can be served up at a moment's notice. On the walls of the dining-rooms there are bills of fare. The following is a translation of one:—

"Cat's flesh, one basin	10 cents.
Black cat's flesh, one small basin	5 ,,
Wine, one bottle	3 ,,
Wine, one small bottle	1½ ,,

Congee, one basin	2 cash.
Ketchup, one basin	3 „
Black dog's grease	1 tael 4 cents.
Black cat's eyes, one pair	4 „

"All guests dining at this restaurant are requested to be punctual in their payments."

The flesh of black dogs and cats is generally preferred, because it is supposed to possess more nutriment than that of cats and dogs of any other colour. At Ying-tong, a suburban district of Canton, a fair is held at which dogs are sold for food; and in one of the streets dogs and cats are daily exposed for sale. The dogs are put to death by strangling, stabbing, or felling with clubs. The carcases are usually put into tubs of boiling-water to remove the hair. They are then disembowelled, and afterwards suspended in front of the windows of the restaurants. The persons who frequent such eating-houses are respectable shopkeepers and artisans, and the sum which they pay for a good dinner is on an average 15 cents, or 7½d. I have occasionally seen poor men dining at these restaurants, but they form a very small proportion of the visitors. Throughout the vast province of Kwangtung and other southern provinces, it is more or less usual for the people, and especially for the Hakkas, who inhabit Loong-moon, Toong-koong, T'seng-shing, and other districts, to partake of such food. At Pekin I found two or three shops in which dog's flesh was exposed for sale as food; and Dr. Williams has stated that dog hams are exported from the northern province of Shang-tung. At the commencement of summer a ceremony called A-chee, which consists in eating dog's flesh, is observed throughout the empire by persons of all ranks. Dog's flesh is supposed on this occasion to impart strength to the body, and also to serve as an antidote against summer sicknesses or epidemics. The eating-houses where the flesh of cats and dogs is usually served up are at this time crowded with visitors, and many of the street stalls usually spread with other viands are covered with what are doubtless regarded as tempting morsels of dog's flesh. The Cantonese think that to eat the flesh of dogs is to act in opposition to the will of the gods, and on many Buddhist temples, I have seen placards calling



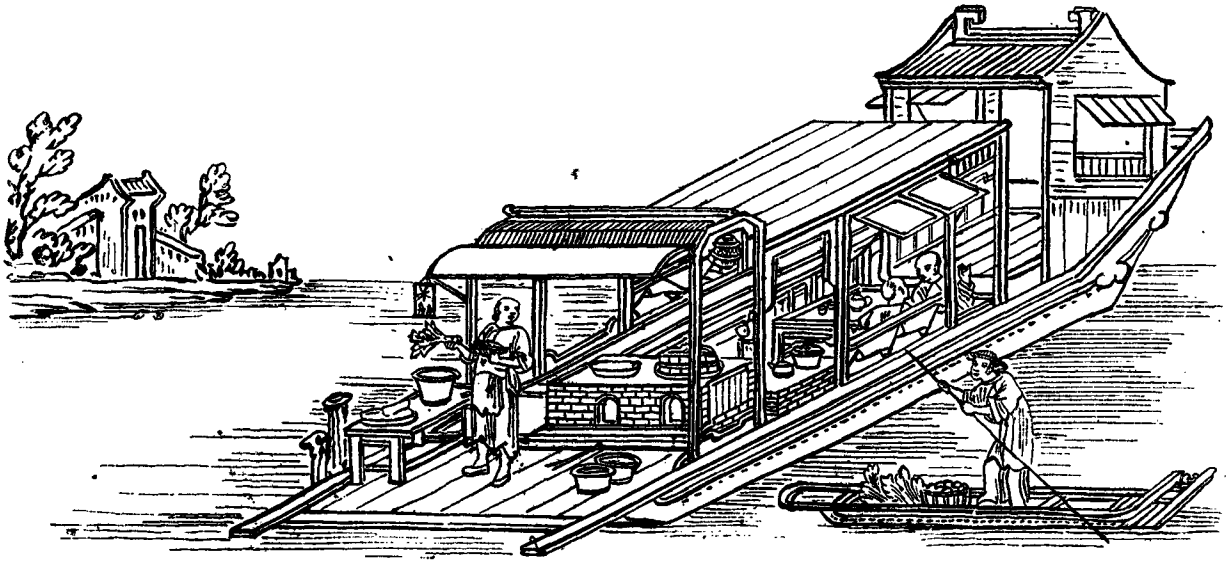
A POULTERER'S SHOP.

upon the people not only to abstain from the flesh of bulls, goats, and swine, but from that also of dogs, as these are the faithful guardians of their masters' homes. It is generally understood by the Cantonese that no man who is accustomed to eat dog's flesh can enter a temple for the purpose of worshipping the gods until he has abstained from such food for a period of three days at least. This remark, however, applies to votaries who are accustomed to partake of the flesh of any other animals.

The flesh of rats is also an article of food. In a street at Canton, named Hing-loong Kai, where there are many poulterers' shops, rats are exposed for sale with ducks, geese, and fowls. They are salted and dried, and eaten both by men and women. The women, however, who eat the flesh of these animals are generally those who are becoming bald, it being considered by the Chinese as a hair restorative. In the winter, when rats are in season, the windows of the poulterers' shops in the street which I have named are often crowded with dried rats. The consumption of such food is by no means universal, but the practice of eating rats prevails to some extent in different parts of the empire.

I shall bring this chapter to a close by a brief notice of what may be called floating-hotels. These are to be found at all cities and towns on the banks of rivers and creeks. They are large boats of special construction, and are called Chee-Tung-Teng. As the rivers and creeks may be said to be the highways of the country, these boats are of great service to travellers. The gates of cities and towns are invariably closed at an early hour of the evening, and should a passenger-boat arrive at a city by night, the passengers would be unable to disembark until the next morning were it not for the convenience of these floating-hotels. They are also a great convenience to passengers who on arriving at a city or town find no business to detain them, and wish to continue their journey by other passenger-boats. There are also large boats on the Canton river called by the Chinese Wang Lau, and by the foreigners flower-boats. These boats are neither more nor less than floating-houses; they are often richly carved and gilded. They are illuminated by chandeliers of crystal and lamps, and by night present a gay

and animated appearance. In the evening these boats are the resort of citizens who are disposed to make merry. It is not considered decorous for a Chinese gentleman to invite friends to dinner at his family residence, excepting on the marriage of a son or daughter, or when honouring the natal anniversary of a member of his family. He therefore issues cards of invitation to his friends to meet him at dinner on board a certain flower-boat. The dinner is cooked in a large floating-kitchen anchored near. At such banquets there are invariably a number of public singing-women attired in beautiful garments and highly rouged. These women are much more modest than those of their class in the streets of English cities. Whilst some of them are employed in filling the cups of the guests with wine, others sing and play upon various musical instruments. Sir John Barrow in his Autobiography informs his readers that when at Canton with Lord Amherst, he was invited to an entertainment on board one of these flower-boats by the Commissioner who had escorted Lord Amherst, himself, and others from Pekin to Canton. On his arrival Sir John was formally presented by the Commissioner to the ladies who had come to the flower-boat to give their services for the evening. Sir John was struck with their musical powers, and thinking doubtless that they were in all other respects highly accomplished, inquired more particularly about them. He was assured by his host that they were the wives of the Governor-General, the Governor, and the Treasurer of the province of Kwangtung. He did not suspect the deceit, for he records it in his Autobiography in language of perfect simplicity. I remember mentioning this circumstance to some Chinese gentlemen at Canton, and their amusement was great at the cruel hoax practised on the Englishman by their humorous fellow-countryman.



A FLOATING KITCHEN.

CHAPTER XX.

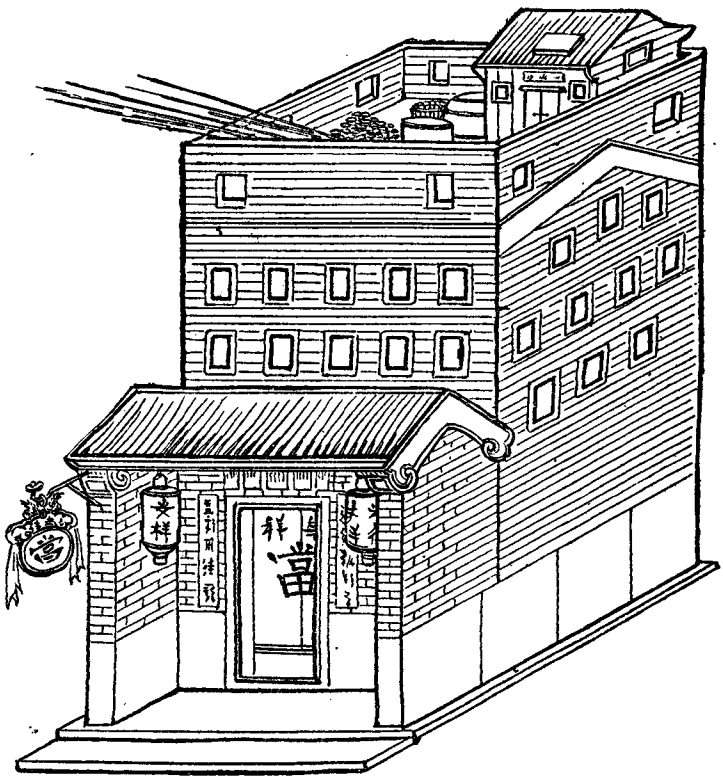
PAWNSHOPS.

PAWNBROKERS form a numerous class, and there are a great many pawnshops. Probably in no country in the world is the trade of lending money on pledge more universally practised than in China. The people who embark in this business are divided into three classes, separate and clearly distinguished. Those of the first class are generally regarded as amongst the most wealthy of the tradesmen. They form companies, and their establishments are known by the name of Tai-Tong. Such a company must hold a licence, for which it pays $100 to the treasurer of the province. A tax of $12 of silver is also paid annually by the firm to the imperial treasury. All kinds of merchandize, wearing apparel, old silver, ornaments, and precious stones may be received on pledge. Arms and soldiers' clothing, and other articles, the property of the imperial government, cannot be pledged. The rule is, that on all sums of money advanced by the proprietors of the Tai-Tong establishments, interest shall be paid at the rate of three per cent. per mensem, or thirty-six per cent. per annum. It is customary during the three winter months to reduce the rate of monthly interest to two per cent. This custom was introduced, I believe, by the Emperor Cha-hing, at the suggestion of a governor of the province of Kwang-tung, named Tsung Yuk, so that the poor might be able to redeem their clothes during the inclemency of winter. Besides, all Chinese are anxious to appear in their best attire at the celebration of the New Year.

One of the most exciting scenes which I ever witnessed was in a pawnshop at the district city of Chun-tso-sheng, on the banks of the Grand Canal. There were more than a hundred persons in the shop, all anxious to redeem their best clothes as the year was just coming to a close, and they had no time to lose in making their preparations for the approaching festival.

No goods can be received on pledge after sunset. This regulation is to prevent fraud, the dim light from the oil-lamps which the Chinese place in their shops and stores in the evening, not admitting of a proper inspection of the articles. It is also a precaution against fires, as, were goods received on pledge during the evening, it would be necessary to use lights in the storehouse of the establishment. After three years, unredeemed pledges are exposed for sale. Under certain circumstances, however, goods left on pledge at pawnshops of the first class are sold before the expiration of this period. Should the district be disturbed by rebels, and the proprietors of the pawnshops apprehend that they are in danger of being plundered, they are at liberty to dispose of all articles which have been deposited on pledge for upwards of twelve months by public auction. As pawnshops of the first class are considered to be very much under the protecting care of government, it is the duty of their proprietors to receive on interest at the rate of twelve per cent. government funds to the amount of 3,000 taels. The interest is paid quarterly, and, in Canton and other cities, is expended by the officials in the support of the benevolent institutions of the city and in providing fodder for the horses of the Tartar garrison. About two per cent. per annum on the imperial loan is divided by the pawnbrokers among the underlings of the treasurer's yamun. Were the pawnbrokers to refuse this gratuity, these harpies would refuse to receive the interest due on the loan, and thus damage their credit with the treasurer. In order to provide against loss, the proprietors of all first class pawnshops are obliged to sign a bond for the payment in full of the sum lent, together with interest at the rate of sixteen per cent. per annum, should the establishment in which it has been deposited be obliged to suspend payment.

Persons of all ranks and conditions resort to these establish-



A PAWN-SHOP.

ments when they are in want of money; and although there are banks properly so-called, the latter are scarcely so much resorted to for borrowing money except by persons in trade. It is by no means unusual for persons of respectability to deposit their winter apparel in such establishments at the commencement of summer, not because they are in want of funds, but to secure its safe keeping. The climate is very damp at this season, and insects of all kinds swarm and devour all wearing apparel, books, and similar articles, unless great care is taken. No pawnshops of this class can be closed, nor a dissolution of partnership take place, without the sanction of the treasurer; and a fee of $100 must be paid to have the name of the firm erased from the tax list.

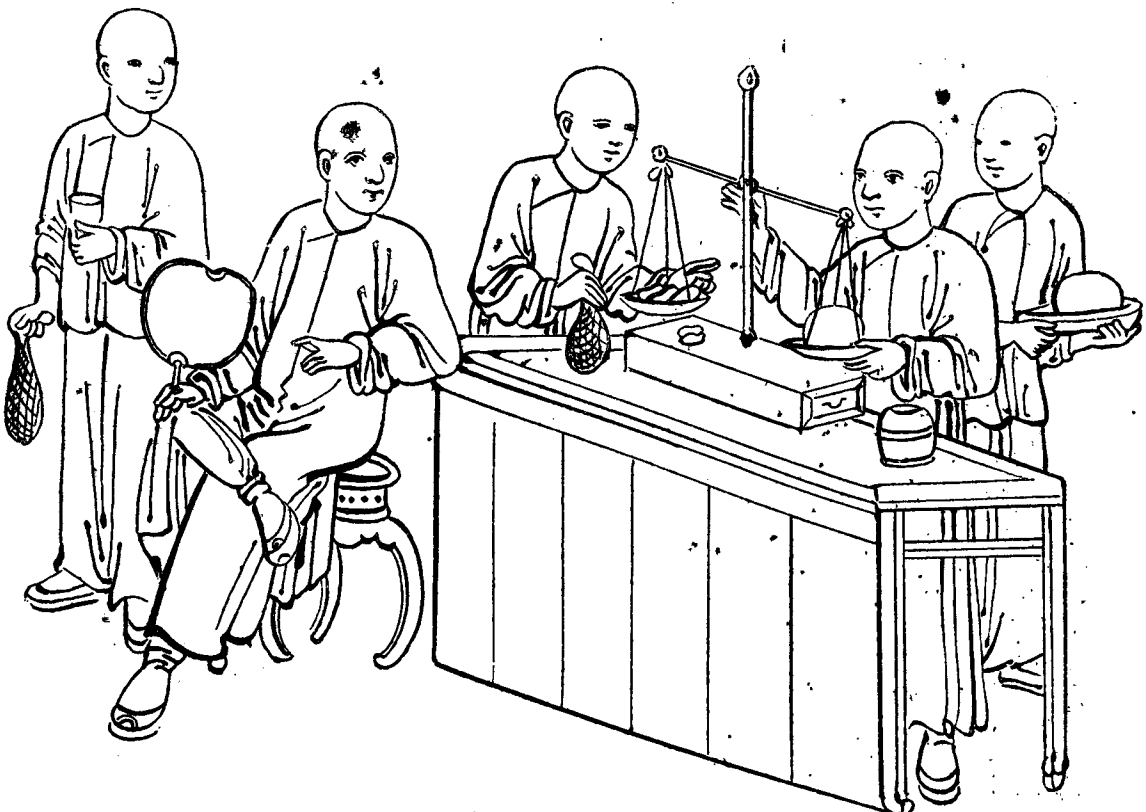
Pawnshops of the first class are built of brick and faced with granite. With the exception of pagodas, they are the loftiest buildings to be seen in China. They are conspicuous above all the surrounding edifices of a town, and remind one of the keeps which are so numerous on the borders of England and Scotland. In the absence of windows, they are provided with iron shutters or blinds. The entrance-doors are very strong, being made of solid iron. The basement is devoted to offices in which the business is transacted, and where men and women and boys and girls may be heard wrangling and quarrelling with the clerks respecting the amounts offered on the goods. In the various chambers there are several long rows of shelves. None of these are placed on the walls, there being always a broad passage between them and the latter. Arranged on these shelves with great regularity are innumerable parcels of all sizes, neatly packed. Attached to each parcel is a wooden label with the contents written on it in very legible characters, the name of its owner, and the date upon which it was pledged. In the centre of each chamber is a wooden safe in which valuables, such as gold and silver ornaments and precious stones, are carefully deposited. The pawnshops of the second class resemble those of the first, but are considerably smaller.

The style of architecture observed in the construction of the Tai-Tong and Haong-Ăt is rendered necessary by the numbers of lawless characters who are ever ready, despite the severity of the

laws, to form themselves into bands for the purpose of pillaging their well-to-do fellow-countrymen. The buildings of this description which I visited in the central and northern provinces, and in Mongolia, were not so lofty as those in the south. They were, however, very strong.

The great strength of pawnshops does not exempt them from attacks from robbers. In 1860 several such establishments were attacked in Canton and its neighbourhood, and robbed of their most valuable contents. With the view of rendering their shops more secure in future the proprietors hit upon the expedient of placing large stones on the roofs to throw upon the the heads of future assailants, and vitriol in large earthenware vases to squirt with large syringes into their faces. Several of the robbers who attacked and plundered the pawnshops of Canton in 1860 were eventually captured and decapitated on the public execution ground. The construction of these pawnshops protects them against fire. In 1861 a large fire took place at Canton by night, and on visiting the scene next morning I found that a whole street had been burnt down, with the exception of a large pawnshop.

Pawnshops of the second class are also conducted by joint-stock companies. They are called Kwan-Shuee or Haong-Āt, and are licensed by the Shun-Kum or gentry. The large sum of 200 taels of money is paid for a licence, and the money raised in this way is expended by the gentry in paying the braves and militiamen whom they employ to preserve the peace of the province. As such licences are renewed every two years at the same rate, large sums fall into the hands of the gentry for these purposes. The money advanced on articles pledged in pawnshops of this class bears interest at the rate of 30 per cent. per annum on all articles valued at $14 and upwards; and at the rate of 20 per cent. on all articles valued at from $10 to $13. The pawnbrokers, however, on agreeing to advance $14 or any other given sum on goods, pay the money less one dollar, a custom very much to their advantage. The goods received are similar to those received at the Tai-Tong, or pawnshops of the first-class. The proprietors have the privilege of receiving on pledge wearing-apparel belonging to soldiers, the coat or cape



A MONEY CHANGER.

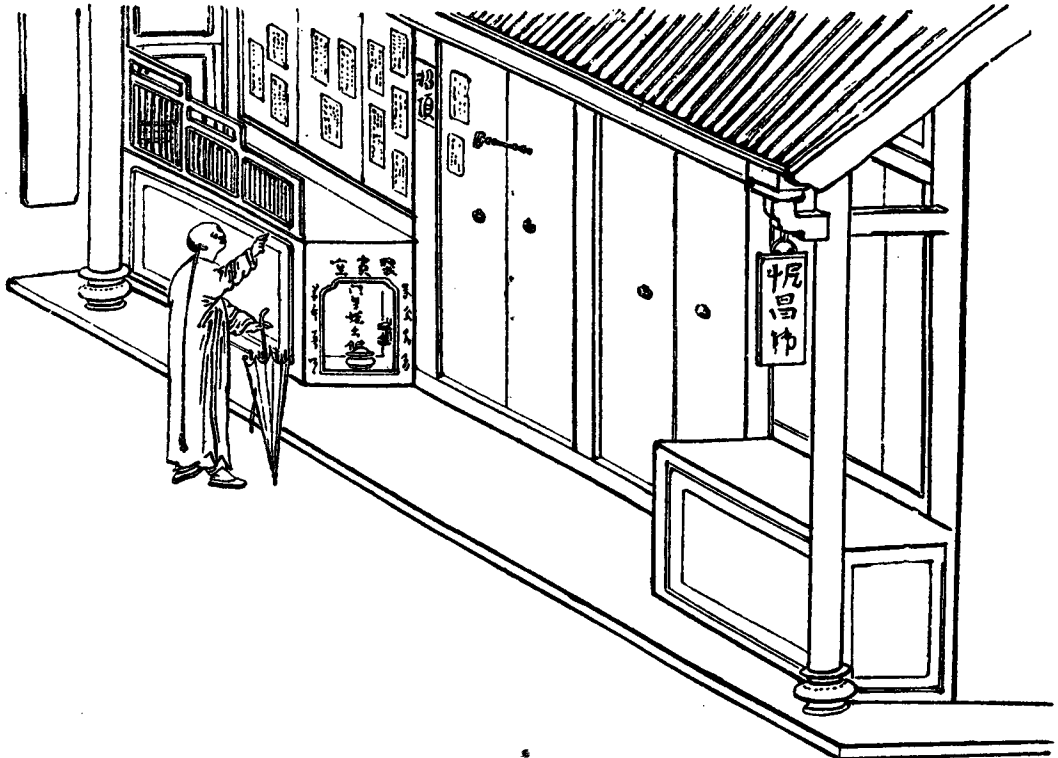
which is provided by Government excepted. Arms of all kinds, not the property of the Government, may also be received by pawnshops of the second class. One year must elapse before the goods left can be exposed for sale.

Pawnshops of the third class are named Seu-Āt, and are conducted in some instances by wealthy convicts. They are of course under the strict surveillance of the officials, and a great part of the proceeds is appropriated to these harpies, who are so notorious throughout the empire for their grasping proclivities. The goods pawned remain six months at a very high rate of interest before they can be brought to the hammer. Pawnshops, the proprietors of which are convicts, are not now numerous in Canton. There are pawnshops also of the third class called Loi-Koong-Kwang, conducted, as a rule, by joint-stock companies consisting almost entirely of policemen and runners in attendance on the officers occupying the various yanums or official residences. The goods must remain three months, if unredeemed, in the hands of the pawnbroker before they can be disposed of by public auction. The rate of interest on the sum of money advanced is very high, and must be paid, if I mistake not, by the persons pawning the goods at the end of every ten days, or three times a month. Should the owner be unable to meet these requirements, the goods are not held for the three months by the pawnbrokers, but are sold by auction without further delay. There are establishments also of this class called Loi-Peck-Poo. These are more of the nature of benevolent institutions. They are kept under the sanction of the Government by the blind, the halt, the withered, and the maimed. The rules observed at the Loi-Peck-Poo are similar to those at the other pawnshops of the third class. Pawnshops of this class are not built on the same principles as those of the first and second, but resemble ordinary retail shops, the goods deposited in them not being so valuable.

Many persons find themselves unable to redeem their goods after paying interest on the amounts which they have received, and the pawnbrokers, especially those of the first and second classes realize considerable profits. The pawners carefully preserve their pawn-tickets. Should they lose or mutilate them in any way,

the pledges cannot be recovered. Persons who have pledged articles and who find that they cannot redeem them, often sell their tickets; sometimes to friends, sometimes to men who gain a livelihood by buying and reselling them. These men are called Shou-Mi-Tong-Pew-Yan, or buyers and sellers of pawn-tickets. In the stalls which they occupy at the sides of streets they exhibit, arranged in order, the tickets which they have bought at a considerably reduced cost, and are prepared to resell at a profit.

Pawnshops of the first and second class dispose of their unredeemed pledges during the 2nd, 5th, 8th, 9th, and 11th months of each year. The sales take place in the pawnshops, and cash is paid by buyers in taels of silver before delivery. The articles of wearing apparel sold on such occasions are generally bought by dealers in secondhand clothes, and resold in their retail shops. In all cities and towns there are generally two or three streets of shops of this kind, the walls of which are covered with wearing apparel for both sexes. In the cities of the north, dealers in second-hand clothes are employed from morning till night disposing of their wares after the manner of a "Dutch auction." They place a number of garments of all kinds in the doorways of their shops, and proceed very rapidly to hold up one garment after another for the inspection of those who have gathered round them, setting forth volubly the price of the article. Should any one in the crowd consider the price reasonable, he at once closes with the offer, as the article is immediately withdrawn. The clothes-dealers invariably ask the highest prices, and the bidders offer prices much lower, which are often accepted. The goods which are left unredeemed at pawnshops of the third class are sold as a rule in the public markets. Thus, at Canton, there is a market in the western suburb where such articles are daily exposed for sale from five o'clock A.M. until nine o'clock A.M. Pawnshops are not only resorted to by persons anxious to obtain money for the common necessaries of life, but by those who are in want of funds to celebrate marriages or funerals, or to meet bills nearly due. Sometimes persons in need of money resort to money-lending companies. These are of two kinds, named Lee-woee, or interest-receiving societies, and Yee-woee or non-interest-receiving companies. The societies called



A BANKRUPT'S SHOP.

Lee-woee were instituted by a person named Pong Koong, an official of great wealth, who flourished during the Hon dynasty. Some say that Pong Koong was a benevolent man who acted upon the principle that it is a duty incumbent upon the rich to assist the poor. Others maintain that he instituted them to provide a convenient investment for his money at a fair rate of interest. The way in which such societies are formed is as follows. A person who is anxious to obtain a loan, either to satisfy the demands of his creditors, or to celebrate the nuptials of his son, or to do honour to the funeral obsequies of his father, calls upon his relatives and friends to form such a society. The first rule is, that the company shall consist of a definite number of members; that each member shall contribute an equal sum to the fund; that a meeting shall be held at the end of each quarter; that at such meetings all members must attend, not regarding heavy rains, nor tempestuous winds, nor extreme heat, nor extreme cold as a just excuse; that due notice of the meetings shall be given; that each meeting shall be held at the house of the president of the club; that the various sums contributed to the fund shall be carefully weighed and examined by him; and, lastly, that should important business or severe sickness preclude the possibility of any member attending, the member shall appoint a suitable representative. The second rule is to the effect that at each properly notified meeting the borrower shall pay back an instalment of the loan, with interest at a rate *per mensem* previously agreed upon. The instalment shall be equal to the amount contributed by each individual to the fund in the first instance, the interest to be divided equally amongst the members of the club. The third rule is that each member shall, at each of the meetings duly and properly notified, contribute to the fund a sum equal to that which he contributed at the first meeting; that in order to give each an opportunity of borrowing the collective amount thus formed, each shall deposit in a lottery-box placed on the table for that purpose a tender, written in a legible hand, setting forth the rate of interest which he is disposed to pay on the amount in question; that the tenders shall then be taken out of the lottery-box by the president of the club, and that he who is found to have made the

highest offer shall be declared the receiver of the loan; and that should two or more persons make an equal offer, he whose tender was first offered shall be regarded as the person appointed to receive the loan. The fourth rule is that at the close of each meeting there shall be provided a luncheon or repast of some kind for the benefit of the members; and that the meal shall be served up either at the residence of the president of the club, or at a neighbouring tavern; and that every absent member shall be called upon to contribute his quota towards defraying the expenses. The fifth rule is that each member shall be provided with a book in which the minutes of each meeting may be duly recorded, and that, should any member be unable to contribute to the general fund at any one of the meetings the amount required from him, three days grace shall be allowed him. At the expiration of that time should he continue a defaulter, he shall be mulcted in the sum of two mace *per diem* until the sum due be paid up. To illustrate further the working of such societies, I may add that should one consist of thirteen members, and should the loan required by the thirteenth person, or the man for whose benefit the club was established, be $36, each of the twelve remaining members is required to contribute $3 to the general fund. As the person receiving the loan is called upon by the rules of the society to pay back at each subsequent meeting an instalment of $3, together with the interest, and as the meetings take place but once a quarter, three years must elapse before he can refund the amount due. These remarks apply also to the other members of the club, each of whom becomes in turn, according to the rules, the receiver of a loan.

Money-lending clubs of this kind are occasionally formed by women. In 1866 I was present at a quarterly meeting of such a society, and the members were all respectable-looking females of mature age. Judging from the high rate of interest which each of them tendered for the loan, they were all, I am afraid, greatly in need of money. The highest tender was at the rate of 25 per cent., and the woman by whom it was presented rather appeared to rue her bargain. I knew the old lady at whose house the meeting was held, and received a pressing invitation to be present at the repast which was served up on the occasion.

CHAPTER XXI.

PAGODAS.

No one can visit China without admiring its numerous pagodas.[1] These are erected in or near cities, often on the banks of rivers and streams. They are of various kinds. Those of the first class are lofty and graceful towers, consisting of seven, or nine stories; in some instances, of thirteen. The towers, which are generally octagonal, diminish in height and width as they ascend, and above each story there is a projecting roof of tiles. These are generally glazed and of a green colour; and each corner of the roof is ornamented with a bell. As a rule, pagodas are built of bricks, the facing being often of stone. In some parts of the empire they are made of iron. Thus, for example, in the neighbourhood of the city of Chin-kiang I saw one of iron consisting of nine stories. This structure, which is not more than sixty or seventy feet in height, stands within the grounds of the Kham-Loo Sze, or Sweet Dew Monastery. It is of great antiquity, having been erected during the Tong dynasty, and on each of its sides are numerous representations of Buddha. The monastery, which is famous in Chinese annals, stands on a hill and commands a very extensive and charming view of the surrounding country. At Nan-kang Foo, on the banks of the Poyang Lake, I saw, five miles from the gates of the city, a graceful pagoda standing on the

[1] In Formosa, which constitutes a portion of the province of Fokien, there are no pagodas, and in Mongolia I saw only two, one of which was in the Imperial ground at Yit-hoi, and the other within the precincts of a Lama temple in the immediate vicinity of the same city.

top of a peak which rises two thousand feet above the level of the sea, in the form of a sugar-loaf from the rocky sides of the Loo Shan range. This pagoda, I afterwards learned, is made of iron, and upon each of its sides, as on the iron pagoda at Chin-kiang, are representations of Buddha in relief.

The ascent from story to story is effected by a spiral staircase consisting of stone steps, and constructed within the outer and inner walls, of which almost all pagodas consist. The most beautiful pagoda which I visited was that at Woō-see, a city on the banks of the Grand Canal. The largest which I saw was that at Soo-chow, also on the banks of the Grand Canal. The circumference of the base of this tower is about 200 feet. It consists of two walls, an outer and an inner, between which the staircase winds to the summit. There are nine stories, each containing within the inner wall a spacious chamber paved with limestone flags, and entered at each of its eight sides by an arch. These chambers reminded me of so many churches of the Holy Sepulchre. In the walls there were niches, which were probably at one time occupied by idols of Buddha. The pagodas do not appear to be plumb in every case, and two or three of those I visited were certainly leaning towers. For example, the pagoda on the summit of the Hoo-choo Shan, near Soo-chow, reminded me greatly of views which I have seen of the leaning tower of Pisa. This structure, which, like the Soo-chow pagoda, consists of two walls, each six or seven feet in thickness, was erected during the Hon dynasty, and bears every mark of great antiquity. I was unable, to ascend it, as the staircase had been destroyed by the rebels. A grand Buddhist monastery which formerly stood near the pagoda shared the same fate. Twelve Buddhist friars who lived for many years in this monastery had taken up their abode in the lower story, which, with its walls of vast thickness and its ornamented roof, reminded me of the crypt of a Christian church. It is so spacious that the priests found it large enough for their shrines, refectories, and dormitories. Some pagodas are without staircases, and consist of solid masonry. At a small village not far from Hang-chow I visited

a structure of this kind. In the stone facings of this tower I observed representations in *basso relievo* of Poon Koo forming the world out of chaos. In some of the provinces there are square pagodas. Amongst the most beautiful square pagodas which I have seen, I may mention one at Woo-chang, a city on the banks of the Tai-Hoi or Great Lake, and another at Song-Kong, a city not far distant from Shanghai. These pagodas are from 120 feet to 130 feet in height.

The origin of pagodas is still involved in more or less of obscurity, although much has been said and written upon the subject. From their being built so frequently on the banks of rivers or creeks, it has been supposed that they were designed to serve in the first instance as beacons to announce the approach of invading fleets or armies.[1] This is a supposition, however, which need not be discussed. The importance of building pagodas as towers sacred to Buddha was probably in the first instance impressed upon the minds of the Chinese by the Indian bonzes who came as Buddhist missionaries to China in the early part of the Christian era; and it appears that these structures were unknown in the empire until the introduction of Buddhism. The pagodas of China, though they differ in point of architecture from the Gopuras or tower temples of the Hindoos, are analogous structures; and it is customary to find in many of the most ancient of them representations of Buddhistical deities. I have already alluded to pagodas containing such representations; but as a further example, I may cite the pagoda at the prefectoral city of How-chow. In outward appearance it is very similar to that at Soo-chow. It differs, however, in its internal arrangements, being without floors or lofts, with which such buildings are generally provided. Thus on entering the basement the visitor sees at one view the whole of the interior. In the centre stands a graceful marble column of a pagoda shape, which reaches from the ground-floor to a height of fifty feet. Upon the sides of this are 10,000 small idols of Buddha. Around the inner wall, at intervals from the basement to the summit, are over-

[1] Instances have come under my notice of the Chinese on the approach of danger having discharged fire-crackers from the summits of such towers for t purpose of calling the peasants in the adjacent villages to arms.

hanging verandas approached by a spiral staircase constructed between the outer and inner walls.

In not a few instances pagodas are erected within the precincts of Buddhist temples, the court by which they are inclosed being often of considerable extent. For example, in the first court of a large Buddhist temple in the city of Shee-moon, on the banks of the Grand Canal, there are two pagodas which from their appearance I was disposed to conclude were structures of a very early date. In the vicinity of the city of Soong-kong, also on the banks of the Grand Canal, I visited a Buddhist temple, in the courtyard of which there was a very lofty and graceful pagoda. In the southern provinces, also, we often find pagodas erected in the courtyards of Buddhist temples. Thus, the walls of the Luk-yoong Sze monastery, situate in the Tchutin Kai street of the city of Canton, contain the famous Flowery Pagoda, erected during the Liang dynasty, in the sixth century of the Christian era. It was erected by one Sù Yu, a governor of Canton, at the suggestion of a Buddhist abbot, named Tam Yu, as a necessary appendage to the monastery over which the abbot presided. It has an extremely weather-beaten appearance. At one time an overhanging veranda incircled each story, and some of the decayed beams by which these verandas were supported may still be seen projecting from the walls. To this pagoda, the Chinese have for centuries been accustomed to attach much importance. It is said that when the work of building it was brought to a close, the builder, who was named Laong Tai-toong, predicted that if ever the vane, which consisted of nine iron balls placed on a perpendicular rod, fell down, evil would befall the city. To prevent the fulfilment of this prediction the authorities at Canton and the people have at various times throughout the course of centuries expended their funds in keeping the structure in good repair. About five or six hundred years ago it was thoroughly repaired by a famous Chinese architect of that period named Loo-Pan, a worthy who was canonized at his death, and whose idol is now worshipped in many temples, by carpenters and joiners, as the tutelary deity of their craft. In the vicinity of the pagoda there is a small shrine in honour of Loo-Pan, which is resorted to on

TAOUIST PRIESTS EXORCISING.

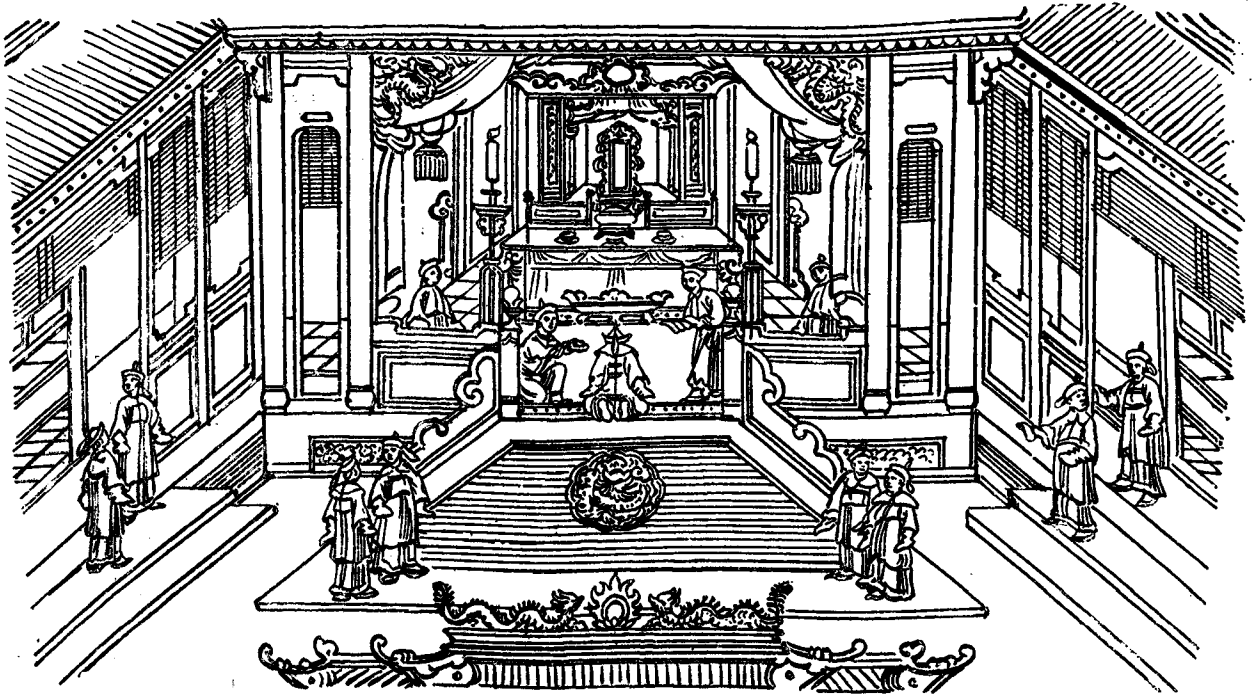
the anniversary of his canonization. Those of the craft who are suffering from ulcers seldom retire from the shrine on such occasions without having helped themselves to some of the lime by which the bricks forming the pagoda have for so many centuries been held together. The mortar is reduced to a powder, and taken mixed with water. After the repairs which the pagoda underwent at the hands of Loo-Pan it was neglected for several years, and 220 years ago the vane fell. Within a few months after it had fallen, the city was invaded by the Tartars. The invasion was crowned with success, and the Tartar dynasty Tai-Tsing, which superseded that of Ming, rules to this day over the fair provinces of the Celestial land. During the invasion the citizens of Canton suffered very severely, several thousands having been butchered in cold blood. Their remains were gathered together and entombed in a compound in the rear of the Tsoi-Shan temple, which stands in the Chu-nā-kong street of the western suburb of the city. A large mound which was raised to mark the spot still remains. It is occasionally visited by foreign travellers as an object of interest, and frequently by the Chinese, who go there to worship, with the view, it is supposed, of propitiating the troubled spirits of the slain.

The Cantonese of that period felt deeply this fulfilment of a prophecy made so many centuries before, and at once resolved to re-erect the vane. The resolution was speedily carried into effect; and the dread of troubles again befalling the city should the vane once more fall to the ground, caused them to pay careful attention to the pagoda for several years. Like all Chinese institutions, however, it came to be neglected; and in the month of August, 1856, the vane again fell with a heavy crash, breaking the roof of an adjoining temple, and striking a priest who was in the act of saying matins to Buddha. When the Cantonese discovered that the vane of the pagoda had again fallen, they inquired eagerly of the soothsayers what calamities were likely to befall the city. The mystery was soon disclosed, for in the following month, September, the affair of the lorcha *Arrow* took place, which led to an angry and unsatisfactory correspondence between the English and Chinese officials. In the following month of October, Sir Michael Seymour declared

war against the Viceroy Yeh, and proceeded to bombard the city—a measure which eventually led to a general war with China. At the close of the war a fund was again established for the rebuilding of the pagoda, with the view of averting further catastrophes. The work of rebuilding, however, has not yet been commenced, and it is likely to be still further delayed, not because the superstitious feelings of the Chinese are on the wane, but from the growing inactivity of the people.

Many pagodas have been erected by private individuals, as evidences of the pious feeling of willing sacrifice, or the generous wish to do something for the glory of Buddha. At Tung-chow, there is one of thirteen stories, which was erected out of funds contributed by pious Chinese ladies residing in the cities of Tung-chow and Pekin, which are within a distance of ten miles from each other.

It would appear that after a time the Chinese began to erect such structures over tombs containing the remains of Buddhist priests. In my travels through the central and northern provinces, I found that amongst the most ancient pagodas of the country were those erected over the tombs of Buddhist priests distinguished for their zeal and earnestness in the discharge of their sacred duties. The pagodas, however, are now no longer erected for this purpose. In the fifteenth century they were sometimes built to perpetuate the memories of distinguished men and women. Native writers inform us that the once famous porcelain pagoda at Nankin was erected in the year of our Lord 1413, by the third sovereign of the royal house of Ming, in sign of his gratitude towards his mother. It is also stated by native writers that in order to exercise a good influence over the city of Nankin and its environs, no fewer than five pearls of great price were placed on the roof of the pagoda. One was to prevent the overflowing of the adjacent river Yang-tsze; a second to ward off conflagrations; a third to avert tempestuous winds; a fourth to check the prevalence of dust-storms; and a fifth, called a night-shining pearl, to render futile all attempts made to disturb the peace during the hours of darkness. The outer walls of this once graceful tower were built of bricks of the finest white porcelain. The Chinese say, however, that the



WORSHIPPING THE IMPERIAL TABLET.

predominating colour of the pagoda was green, owing in a great measure to the fact that the eaves by which each story was defined were of that colour. The inner walls, it appears were built of ordinary bricks of clay, and not of porcelain, as the Western world had been led to suppose. They were, however, encased by fine porcelain bricks, yellow and red, and, like the porcelain bricks forming the outer walls, so richly enamelled as to impart a very imposing appearance to the structure. This pagoda was an octagon, and nine stories high, each story being nearly thirty English feet in height. As with Chinese pagodas in general, the summit was crowned with a large gilded ball, fixed to the top of a strong iron rod or bar, which was incircled by nine iron rings, each of considerable circumference. The time occupied in building the pagoda is said to have been nineteen years, and the sum of money expended not less than 200,000*l.* sterling. The city of Nankin was captured by the rebels in the year 1853, and in 1856 these Vandals razed to the ground the porcelain tower which for upwards of four centuries had been regarded as one of the wonders of the world. The citizens of Nankin say that this act was the result of a speech made by one of the rebel kings, of whom there were several, during the course of an angry conversation with his colleagues. He said that from the pagoda in question he would bombard and witness the downfall of Nankin, and with the downfall of the city the defeat and disgrace of his coadjutors. These immediately issued an order for the destruction of the pagoda, and, unfortunately for antiquities and fine arts, the order was promptly obeyed. I visited Nankin in the month of January, 1866, and on arriving at the place where the pagoda stood, I did not find one stone left upon another. I observed a few white porcelain bricks, which, I was told, were the only vestiges left of this once graceful column.

> "We build with what we call eternal rock:
> A distant age asks where the fabric stood;
> And in the dust, sifted and searched in vain,
> The undiscoverable secret sleeps."

Pagodas also seem to have been erected on the ground that

they exercise a good geomantic influence over the fields, hills, rivers, and groves, as well as towns and villages in their vicinity.

In a work entitled, *A History of the Province of Canton*, we read that a nine-storied pagoda, which stands near a village called Check-kong, on the banks of the Canton river, midway between the provincial capital and the port of Whampoa, was erected A.D. 1573, at the command of Man-lick, an emperor of the Ming dynasty. This sovereign, also known as Shin-tsung, ordered its erection because two high officers had represented to him that the country surrounding Canton could not possibly be productive, nor the provincial capital itself enjoy peace, unless a pagoda were erected to exercise a good geomantic influence over the adjacent lands. The Pā-chow pagoda, which is near the port of Whampoa, was erected by him at the same time, in order to bring peace, wealth, and learning to the neighbourhood. Indeed, Man-lick regarded the building of these structures as a work of such importance that he despatched three envoys extraordinary to Canton for the proper superintendence of it. The Check-kong and Pa-chow are nine-storied, octagonal pagodas, each 120 feet high. Other pagodas of this class might be mentioned, which were erected by Man-lick and subsequent emperors for their evil-dispelling properties; but *ex uno disce omnes*. In Mongolia I saw only one pagoda. It is situated in the imperial hunting-grounds of the city of Jehole, and is by far the most beautiful of all the pagodas I have seen. It is nine stories high, and is surmounted by a gilded dome.

Besides pagodas of the first class, consisting of seven, nine, or thirteen stories, there are others which consist of three or five stories.[1] Those constituting the second class are very numerous in the south, and are, as a rule, called literary pagodas, and occasionally pencil pagodas, from their supposed resemblance to a Chinese pen or pencil. They are found not so generally in the vicinity of cities and towns as in the neigh-

[1] The only pagoda which I have seen of one story in height is a tower of a pagoda shape erected near a portion of the western suburb of the city of Canton, known to the Chinese by the name of Poon-Tong.

bourhood of villages, and on the banks of rivers, streams, and creeks. Like those of the first class, they are considered to exercise a good geomantic influence over the adjacent country, causing peace, wealth, and literature to flourish and abound. The most beautiful pagodas of this class which I visited were one situate at Shek-moon, a village about eight miles to the west of Canton, another near Kow-pew, a village in the immediate vicinity of Fa-tee, Canton, and a third at Teng-yune, a district city in the province of Kwang-si.

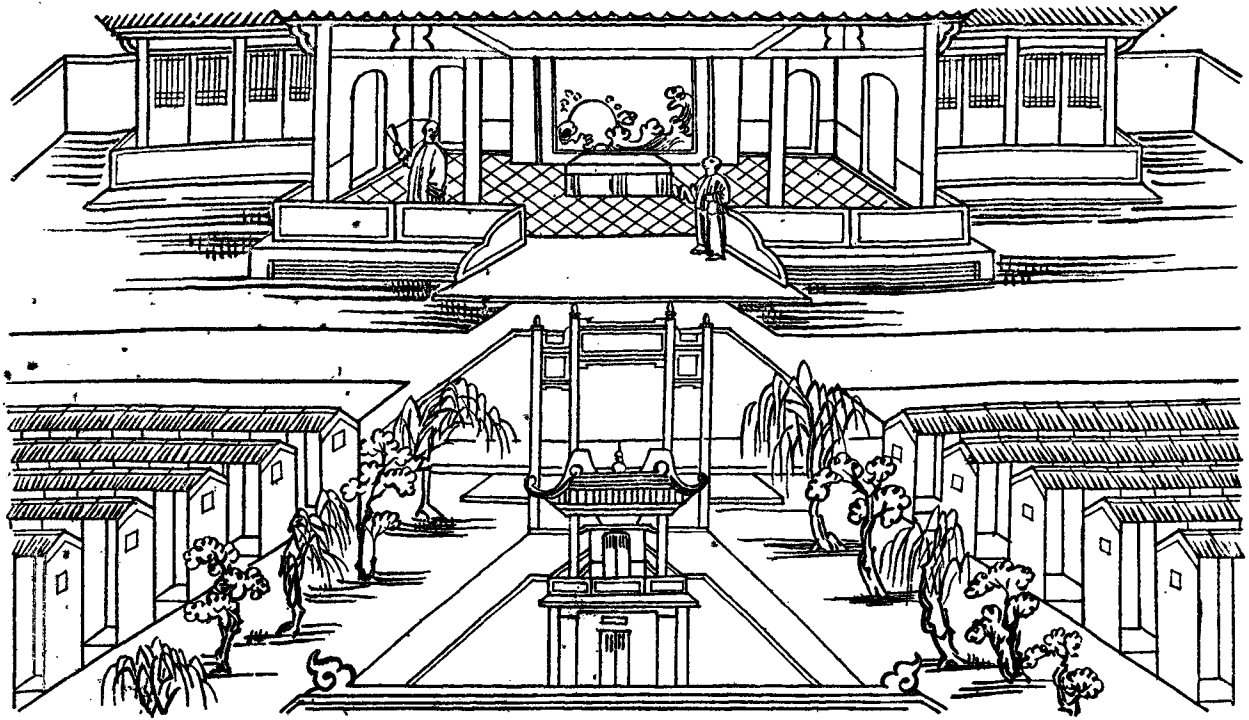
Many persons think that pagodas are not now erected by the Chinese. This, however, is a mistake. At the district city of Sam-shuee in the province of Kwang-tung, one of nine stories was erected in 1827; and at a large market town named Cum-lee-hoi, in the district of Sam-shuee, I visited, in 1861, a pagoda which had been erected during the preceding year. A military mandarin, whose station was not far distant from it received me most courteously, and in the course of conversation informed me that it had recently been erected by the townspeople to secure for them wealth, peace, and learning. In times past the district had been renowned for the wealth and learning of its inhabitants, and for the tranquillity it enjoyed; but during the last few years, the wealth of the people had been much dissipated, the youths of the district had been unsuccessful as candidates for literary honours, and the inhabitants had experienced nothing but anarchy and confusion, in consequence of the many inroads made upon them by the red-headed rebels.[1] At his invitation I ascended the pagoda. It consisted of three stories only, and contained idols of three heathen deities, namely, in the lower or first story an idol of the god of wealth; in the second story an idol of the god of peace; and in the third and highest story an idol of Fooee-sing, one of the gods of learning. Pagodas are occasionally resorted to by beggars who have no homes. Persons also seek retirement in them from worldly cares by taking up their abode in such of them as are erected on remote hills. In one near Yung-hu, in the province of Kwangsi, I found the skeleton of a man in the lower story,

[1] So called, as I have elsewhere observed, in consequence of the red turbans which they are accustomed to wear.

which was furnished with chairs, tables, a bed, a Chinese oven, and three or four culinary utensils. The general appearance of the apartments led me to the conclusion that the inmate had been in the condition of a peasant or cottager rather than that of a beggar. In a pagoda near Teng-yune, I found the dead bodies of two men who were supposed to have been hiding there from justice.

Besides pagodas, there are temple towers in China called Man-Kok, which are erected for the purpose of exercising a good geomantic influence over the localities adjacent. In the uppermost story of such temples there is generally an idol in honour of Man-Chang, the god of learning, before which the youths of the neighbourhood go through various ceremonies so as to obtain great success at the literary examinations. These temple towers are very numerous in the province of Kwang-tung, and more particularly in the large and thickly populated island of Honam at Canton. The highest structure of this kind which I have seen is at the village of Wang-kong-kew. At the time of my visit (in 1868) it was quite new, having been built in 1866.

There are also in some of the cities of China other structures called pagodas, erected for the sake of the good geomantic influence they are supposed to exercise. On the north wall of the city of Canton there stands an edifice of this kind which was erected in the fourteenth century. This tower was destroyed by fire in the fifteenth century, and was not rebuilt until the reign of Kang-hi, in the latter half of the seventeenth century. This rebuilding took place at the suggestion of a governor-general of Canton who believed that the prosperity of the city had been gradually declining since the destruction of the tower by fire. In the first instance it was named Chan-Hoi-lou or Ocean-ruling Tower. It is now, however, more generally known by the name of Eng-T'sang-lou or the Five-Storied Tower. It commands an extensive view over the vast city of Canton and its environs. In the year 1854, the famous viceroy Yeh was accustomed to witness from the top of this tower the engagements on the neighbouring hills between his troops and the insurgent forces. A smaller



KOONG-YUNE; OR, M.A. EXAMINATION HALL.

tower of the same kind is the Kung-Pak-lou, which stands on the top of a piece of masonry which at first sight resembles the gate of a city. In it is contained the famous water clock[1] of Canton, which was erected during the Yuen dynasty by Chan Yoong, who, in the fifth year of the reign of Jin-tsang, A.D. 1317, was governor-general of the province of Canton. At the time of its erection it was called T'sing-Hoi-lou, or Sea-purifying tower. A similar tower was erected at Nankin by the emperor Kam-hi in consequence of the sickly state of the inhabitants, few of whom ever attained to a good old age. In the early part of the chapter I observed that pagodas were not erected by the Chinese as beacons. If any proof were wanted for this, it is supplied by the fact that beacons are provided throughout the empire. They are supposed to occur at intervals of not more than three English miles apart. In the south, however, they are not so numerous as the law prescribes. In some instances they are built on the plains, and in others on the high hills.

In point of situation and height they are erected in strict conformity with instructions received in the first place from the geomancers, as they are supposed, like pagodas and other towers, if built according to the principles of geomancy, to exercise a good influence over the surrounding country. In 1859 the Chinese Government erected four beacons, resembling in form Chinese pencils, on certain rocks in the Canton River, in the

[1] Of the clepsydra, or water-clock, the following account, taken from the *Chinese Repository* (vol. xx., p. 430), may prove of interest to the reader.—"The clepsydra is called the Tung-Wu-Ti-low, *i.e.* copper jar water-dropper, and is placed in a separate room under the supervision of a man who, besides his stipend and perquisites, obtains a livelihood by selling time sticks. There are four covered copper jars standing on a brickwork stairway, the top of each of which is level with the bottom of the one above it. The largest measures 23 inches high and broad, and contains 70 catties or 97½ pints of water; the second is 22 inches high and 21 inches broad; the third is 21 inches high and 20 inches broad; and the lowest 23 inches high and 19 inches broad. Each is connected with the other by an open trough, along which the water trickles. The wooden index in the lowest jar is set every morning and afternoon at five o'clock, by placing the mark on it for these hours even with the cover, through which it rises and indicates the time. The water is dipped out and poured back into the top jar when the index shows the completion of the half-day; and the water is renewed every quarter. Two large drums stand close by, on which the watchmen strike the watches at night."

immediate vicinity of the city. The year following the erection of these beacons, three or four natives of the city of Canton succeeded in obtaining high literary honours at the examination which was held at Pekin. As this had not occurred for years before, the geomancers and citizens of Canton agreed that the success was due entirely to the good geomantic influence exercised over the city by the newly-erected beacons.

佛身丈高五丈但自髮際至頂並高四丈三尺周圍十七間二尺右高四尺五寸面長八尺五寸横一丈八尺白毫周圍一尺五寸眼長四尺青長四尺二寸耳長六尺八寸口長三尺八寸横二尺三寸口脣三尺二寸五分舌長三尺四寸螺髮各高八寸徑二尺四寸螺髮數八百三十顆臍徑六尺圍一丈其數八百三十顆周三尺餘
鎌倉大佛
清淨泉寺高徳院

SAKYAMUNI.

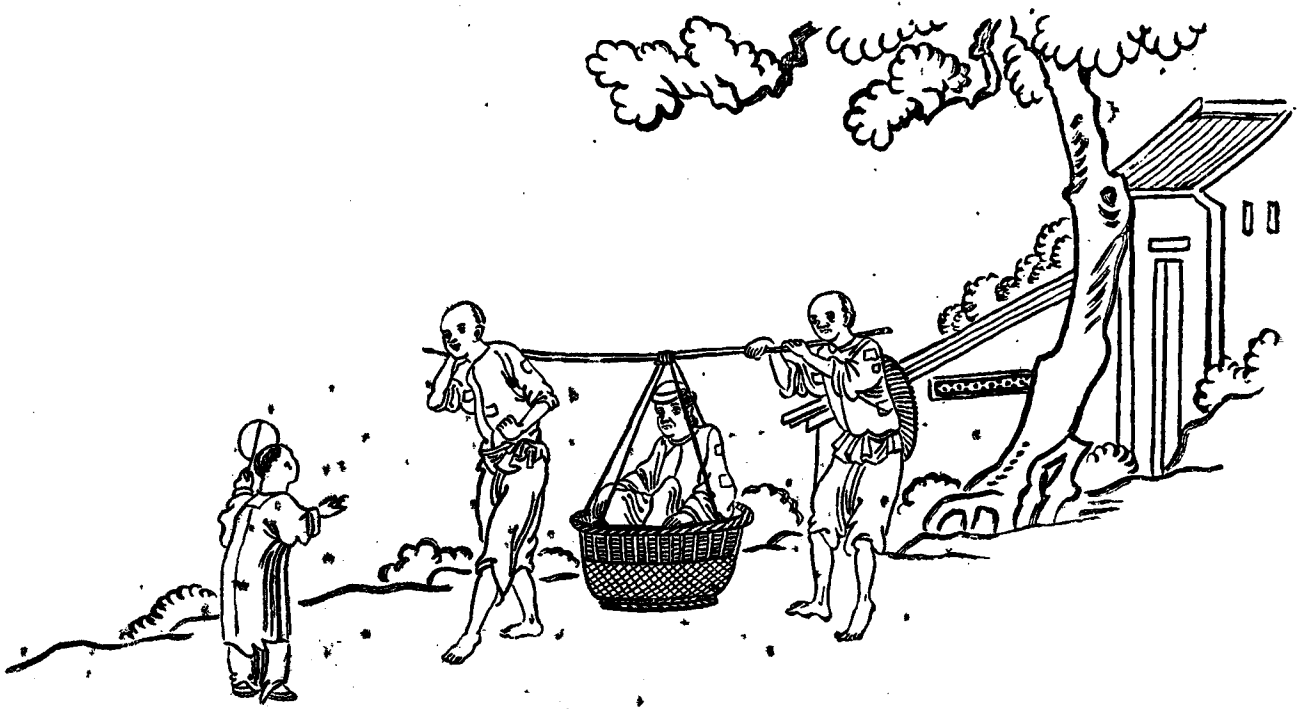
CHAPTER XXII.

HIGHWAYS AND BRIDGES.

THE Carthaginians, Phœnicians, Israelites, and Romans devoted much of their time and attention to the construction of highways. Probably the reasons which first induced them to do so were of a military nature. Good roads, however, were found to be of vast utility for the purposes of commerce, and at a very early period were regarded as an evidence of the civilization and wealth to which a nation had attained. Thus, Josephus (*Antiq.* 8—7, 4) says, "Solomon did not neglect the care of the ways, but he laid a causeway of black stone (basaltic) along the roads that led to Jerusalem, both to render them easy for the traveller, and to manifest the grandeur of his riches." Milestones were placed regularly on these ancient ways. The Chinese, however, although clearly entitled to rank amongst the earliest civilized nations, have never been distinguished either for the vast extent or solid construction of their highways. The reason why they are unlike other ancient Asiatic races in this respect, is that their vast and fertile country is everywhere intersected by noble rivers with numerous tributaries, which not only themselves afford great facilities for inter-communication between the most distant parts of the empire, but render possible that great system of canals which existed when a navigable canal was hardly known in Europe. The canals of the Chinese must be taken as a better index than their highways of the degree of civilization to which this wonderful people have attained. Their rivers, indeed, are the highways, built for them in their

vast empire by the hand of a beneficent Providence. Had our own civilization two centuries ago been tested by the state of our highways, it would have been thought deplorably deficient. "On the best lines of communication," says Macaulay, writing of the state of England in 1685, "the ruts were deep, the descents precipitous, and the way often such as it was hardly possible to distinguish, in the dusk, from the uninclosed heath and fen which lay on both sides." We read in the pages of the same historian, of journeys in which travellers of exalted station were five hours in going fourteen miles, and six hours in going nine miles; while that from Leeds to London is described as involving "such a series of perils and disasters as might suffice for a journey to the Frozen Ocean or to the desert of Sahara."

Notwithstanding the little importance which seems to have been attached to the construction of roads in China, there are, of course, many highways running in all directions through the vast empire. Those, however, by which the southern and central provinces are traversed are no better than ordinary pathways. In the great majority of instances, these roads are so narrow as to render it impossible for travellers either to ride or walk two abreast. The roads which lead to the more secluded villages are of course much inferior. In the northern provinces, however, where water communication is not so great, and where travelling in carts, or wagons, or on horses or mules, is almost universally practised, the roads are wide; but they are much neglected, and the ruts in them are so deep as to render travelling—more especially in Chinese carts or wagons, which are invariably without springs—a thing to be avoided by delicate persons. In the wet seasons they are neither more nor less than mud pools, as no metal, so ar as I could ascertain, is ever placed upon them. From Pekin to the Yuen-ming-yuen, or summer palace of the emperor, a distance of eight or nine English miles, there is a broad road called the Imperial Highway. It is paved throughout with flag-stones, and is broad enough to admit of two large family carriages travelling abreast. The flag-stones, however, are so much worn as to render travelling upon them a most uncomfortable and disagreeable duty. From Pekin to the city of Tung-chow there is also an imperial



A POOR WOMAN RIDING IN A BASKET.

CHINESE CONVICTS.

highway, which is similar in every respect to the one which I have just described. A third imperial highway on which I travelled is the one which extends from Pekin to Siling, the latter city being distant from the former eighty English miles. Of this road, six miles only are paved with flag-stones. From Soo-chow, in the province of Kiang-soo, to Hang-chow in the neighbouring province of Chit-kong there is a high road which when built was doubtless regarded as a work of great magnitude. It does not seem, however, to have been solidly constructed, for although of comparatively recent date, it sustained material injury. At intervals between the cities in question portions of this road remain to testify to the neatness, if not to the solidity, of this once great undertaking. From the city of Woo-chang to the market town of Ping-wang-chun, and thence to a distance of three English miles, this road is supported as it runs along the margin of the grand canal by a stone wall, and the various creeks, minor canals, and natural obstacles, are traversed by well-built bridges of the same material.

Along all the highways and byeways of China, mile-stones and guide-posts of granite are erected at intervals. It is provided by law that at the end of each distance of ten li, or 3⅓ English miles, there shall be along every highway, a beacon, on which, if need be, a fire may be lit to announce the approach of an invading army. This law, however, is not universally obeyed, and the beacons along the highways of the southern and midland provinces of the empire are few and far between. At intervals, also, along the roads which traverse the northern provinces, there are wells from which water is drawn for the service of passing beasts of burden and cattle. The water is poured for them into an adjoining trough, and is paid for at the rate of one cash per head. At one of these wells before which I halted when travelling in the province of Chi-li, a priest of the sect of Buddha, who was in charge of it, came forward, when he had supplied the horses and mules with water, and with much politeness presented our party with cups of tea; for which he refused to receive any recompense. With the view of keeping the highways of China clear of robbers, there are occasionally, by the sides of the roads, small shrines in which are placed idols, into whose sacred

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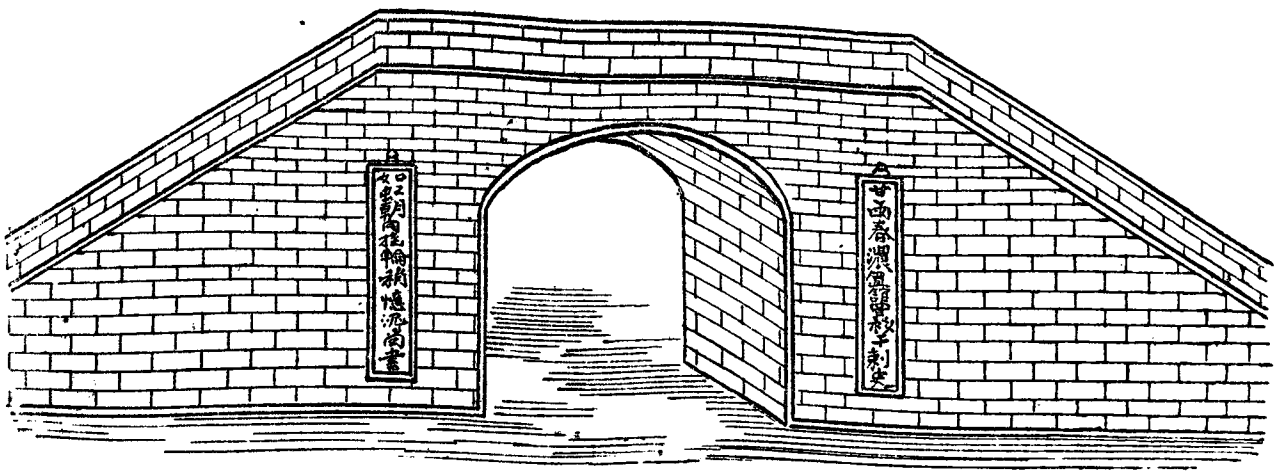
presence, it is supposed, highwaymen are afraid to come. All imperial roads are constructed and kept in repair by the central government. Ordinary highways are formed and kept in repair by the people, and in some instances, as works of merit, by private individuals. By the side of a road which has been constructed or repaired at the expense of a private citizen, there is erected a slab either of black marble, or granite, on which an account of the deed of merit is faithfully recorded.

Let me say a few words about Chinese bridges. In the northern provinces of the empire I saw several beautiful structures of this kind. On my way to the valley in which are the tombs of many of the emperors of the Ming dynasty, I passed over, near the city of Chan-ping Chow, a very fine stone bridge of three or four arches. The balustrades of this bridge were more or less ornamented. The frontier town of Chun-chee-kow is also approached from the south by a road which leads over a fine stone bridge. The handsomest structure of the kind, however, in the northern province of Chi-li, is the marble bridge in the city of Pekin. It consists of three large arches, and is so broad as to admit of three large family carriages passing over it abreast. The balustrades are richly sculptured. It commands a fine view of the surrounding country, and though it is in close proximity to the imperial palace and grounds, it is always opened to the general public, except on two days in the year. The reasons assigned for this apparently arbitrary restriction are that on the fifth day of the sixth month, the emperor passes over the bridge to inspect his flowers, which grow in rich profusion in an imperial garden not far distant. On the eighth day of the twelfth month, His Majesty passes over it on his way to the same gardens, but for what purpose I was unable to ascertain. In the city of Nankin, also, and in the country by which it is surrounded, I saw the remains of many fine stone bridges of three, five, or seven arches. One, which conducts to the ruined palace of the Ming sovereigns, had evidently at one time been a noble structure. Little of its former magnificence however was then remaining. The bridges in the city of Chinkiang, though not large, are exceedingly well-built. Had they been the work of a European architect, they would have brought him considerable reputation. The most

CARRIERS.



A BRIDGE.

graceful is a one-arched bridge not far from the temple in honour of the heathen deity Shing Wong.

The Chinese town which appears pre-eminently rich in bridges, is that of Tang-yang Hien, on the banks of the Grand Canal. It was once a rich and flourishing place, and within its walls, it is literally intersected at almost every angle by canals or creeks. When in a more perfect state than at present, its bridges must have been highly ornamental. Tang-yang, when I visited it, was more or less in ruins, having been captured, and in a great measure destroyed, by the rebels—a barbarous horde, who seem generally to have made defenced cities ruinous heaps. Over the Grand Canal also, there are thrown, at not unfrequent intervals, very graceful one-arched bridges. The arches are generally of great span. At Tang-shek, on the banks of the Canal, in the prefecture of Hang-chow, there is a very graceful bridge of seven arches. At Chang-chow I saw one, equally well constructed, of three arches.

Nor ought I fail to mention a beautiful one-arched bridge in the city of Yang-chow, on the top of which there is a graceful pagoda, through the lower story of which persons crossing the bridge are obliged to pass.

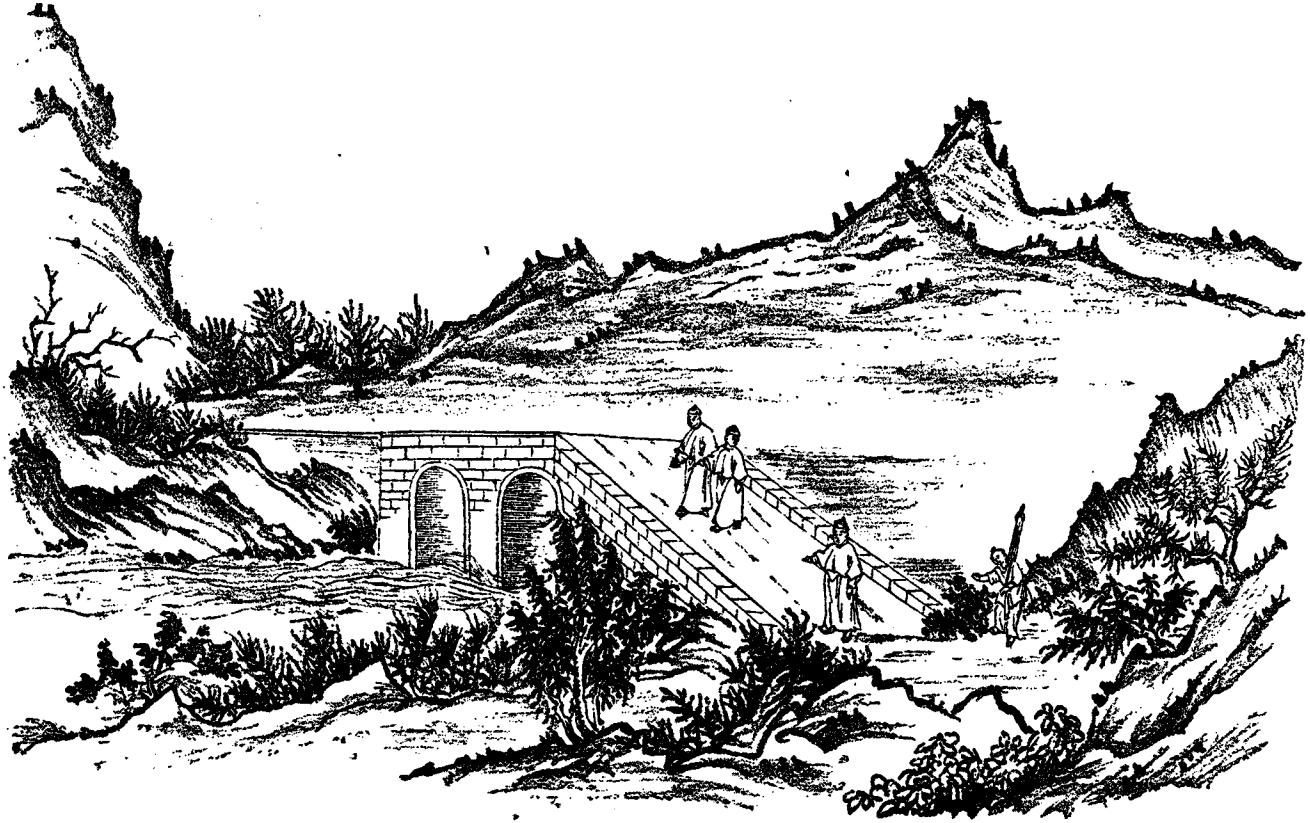
Besides these there are in some of the northern and midland provinces several very extensive bridges. In the province of Shan-tung there is one of seventy-two or seventy-three arches. In the city of Woo-chang, on the banks of the Grand Canal, I passed over a bridge—leading towards the east gate—which had fifty-three arches; and on my way from this city to that of Soo-chow, I observed near the ingress of the Tai-hoi lake, one of twenty-six arches. The latter bridge, previous to its partial destruction during the rebellion, consisted of fifty-three arches. At Foo-chow, also, the river Min is spanned by a bridge of very considerable length.

Bridges in the southern provinces of the empire are, I think, very inferior to those which I have described. Had I not visited the north of China, I should certainly have returned to England under the impression that the art of bridge-building was all but unknown to the inhabitants of the Celestial Empire. Thus the bridges in the south of China consist as a rule of two

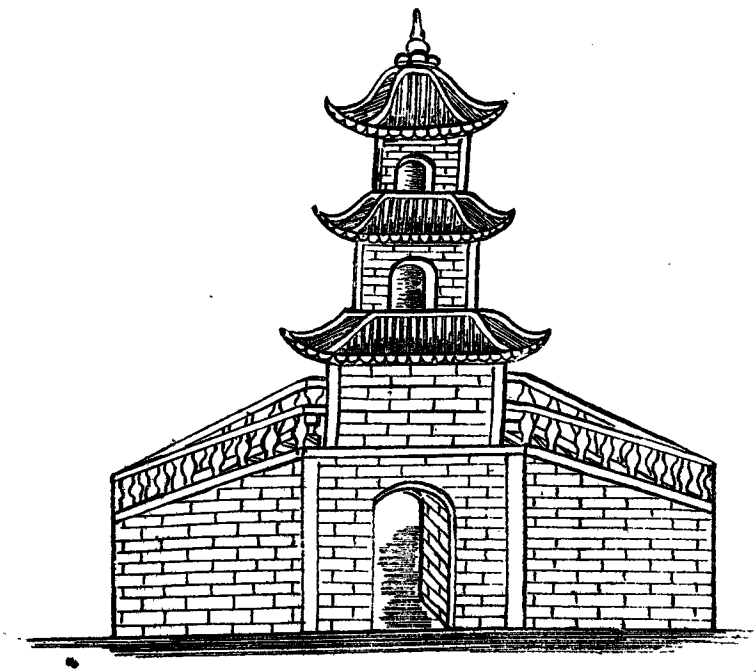
or three long slabs of granite, resting on buttresses of the same material. In not a few cases they are, like the bridges in Syria and Asia Minor, unfenced. This is seldom attended with any fatal results, as the inhabitants are not only a sober race, but are fond of returning home at an early hour. Some of these flat-arched bridges are built of granite and are very imposing, like the bridges at Shek-ching and at Lee-shuee, both in the vicinity of Canton. The latter is supported by lofty granite pillars, each of which is a monolith. The only bridges which I have seen in the province of Kwangtung, having highly carved arches, are the five-arched bridge at Fatee and the new bridge at Nam-tai-chung in the district of Heong-shan. On many of the bridges which span the Grand Canal there are characters carved in *basso-relievo*. On some of them are good moral sentences; others indicate the distance of one place from another; others give the names of the members of the family at whose expense the bridge was built as a work of religious merit.

Bridges are sometimes built by the government, sometimes by the people. The bridge at Shek-ching was built at the expense of the inhabitants of thirteen villages in the centre of which it stands. The building of a bridge by a private individual, is a beneficent enterprise most highly commended by the Buddhist religion. When a new bridge has been completed, a lucky day is especially selected for its inauguration. Taouist priests are called upon to bless the undertaking by prayer, and an aged man, the oldest in the district, is the first who is allowed to cross the structure. This patriarch crossing it for the first time, carries an infant in his arms. By this ceremony, it is implied that the bridge will last from generation to generation. There are dramatic representations provided for the gratification of the visitors. The occasion is honoured by more than ordinary salvoes of fire-crackers. At the end of such bridge, a small permanent altar is erected in honour of its genius, and before this burning incense sticks are placed by the devout each morning and evening.

Bridges with houses erected along their sides, are to be found in some parts of the empire. Thus, on one of five arches within the walls of the city of Nankin and near the south gate, and on



A BRIDGE.



BRIDGE WITH PAGODA.

one beyond the walls of the same city, I saw rows of houses—much as in engravings which I have seen of old London Bridge—in which each side of the roadway appears occupied from end to end by rows of shops and dwelling-houses. At Chinkiang I passed over a bridge with several houses on it; and I found dwelling houses on both sides of a wooden bridge spanning a mountain river which empties itself into the Fung-hwa branch of the Ning-po river.

It has been maintained by some writers that the Chinese were the inventors of chain or suspension bridges. In the *Wonders of the World in Nature, Art, and Mind,* published in New York by Walker in 1850, we are told that "there is a famous bridge of this kind on the road to Yun-nan, in the province of Kwei-chow. It is thrown over a rapid torrent between two lofty mountains, and was constructed by a Chinese general, in the year 35 of the Christian era. At each end of the rocky mountain a gate has been erected between two stone pillars, six or seven feet high by seventeen or eighteen feet wide. Between these pillars four chains are suspended by large rings, and united transversely by smaller chains. Over these chains is a flooring of planks of timber, which are renewed as often as they become decayed. Other chain bridges have been constructed in China in imitation of this, but none of them are either so large or have been so durable." Nor are the Chinese strangers to pontoons or bridges of boats. There is a bridge of this kind across the river at Ning-po, in the province of Chit-kong; and another, on a very small scale, across the Grand Canal at Tien-tsin. The largest, of the kind, however, with which I am acquainted, is one thrown across the northern branch of the Canton river. It almost rivals those which, for military purposes, Darius threw across the Bosphorus and the Danube; or that famous bridge which the impulsive Xerxes, on the occasion of his disastrous expedition into Europe, flung across the Hellespont.

CHAPTER XXIII.

AGRICULTURE.—ARABLE FARMS.

If we may judge from their historical records the Chinese were, at a very early period after the Deluge, entitled to be ranked amongst the first agriculturists of the world. In recent times the nations of Europe, and notably our own, have by the discoveries of modern science obtained a knowledge of the theory of agriculture which has placed them far in advance of the Chinese. I do not think, however, that any of them is more devoted than this singular people to the cultivation of the soil. Their love of agriculture may be regarded as providential, as the population depending on the fruits of the earth is so enormous. But although the Chinese are, and have always been, devoted to agriculture, vast tracts of fertile land are still uncultivated. This neglect cannot be due to the portion of country already under the plough being enough to supply the wants of the people, as rice in large quantities is imported to China from Siam and other contiguous rice-producing countries. Great inducements are held out by the government to all landed proprietors to reclaim and cultivate waste lands. Such reclaimed lands are exempt from taxes for two or three generations; at all events, until they have become sufficiently fruitful to recompense the investment of labour. In very remote districts it is, I believe, sometimes customary for the government to make all those who reclaim lands the proprietors of them; and the government has sometimes great trouble in getting men to quit lands which they have reclaimed. In

copies of the *Peking Gazette* of the 7th and 8th of March, 1872, reports were published, giving an account of the great annoyance which the Chinese government had experienced in ejecting some banner-men, from certain lands lying on the outskirts of the imperial hunting-grounds at Jehol, a city of Inner Mongolia. From these reports it appeared that the lands, when in a waste state, had been given to the banner-men for cultivation, on the express understanding that they should eventually revert to the Crown. When the time for that had arrived, however, the banner-men, who during their term had been allowed to enjoy the full fruits of their labour, having paid neither rent nor taxes, positively refused to quit. *Vi et armis*, however, they were eventually evicted.

As the farmers are very industrious, they become great adepts in reclaiming land; and all along the banks of the rivers the traveller may observe the fruits of their industry. They turn the slopes of the hills to account; and, in the absence of natural levels, form artificial terraces, preventing the earth from being washed away by the former and latter rains. It is intended that by this arrangement a sufficient supply of water should be retained for the irrigation of the crops. Such cultivated terraces are numerous at San-chune, Tai-shek, Sze-tow, Kan-chung, and other villages in the rear of Whampoa, as well as in the neighbourhood of Fow-chow.

With the view of superintending farmers and agricultural labourers in their operations, an agricultural board is established in almost every village throughout the empire. This board is presided over by three or four aged agriculturists, upon each of whom the eighth degree of rank is conferred. This board insists upon each farmer cultivating his lands to the fullest extent, and sowing and reaping in due season. A farmer who is negligent in these respects is taken, at the suggestion of the board, into the presence of the magistrate to receive a flogging. The number of stripes is in proportion to the quantity of land which he has left uncultivated. Nor is the law confined to renters. There is a decree which enjoins all landed proprietors to see that their estates are kept in high cultivation; and the penalty inflicted for a breach of this law is an entire con-

fiscation of the neglected property to the Crown. Farming in Great Britain and in China involve very different outlays. In Great Britain it is impossible for a man without capital to enter upon a farm. In many of the provinces of China, however, the reverse is the case, as a Chinese farm—I speak more particularly of the south of China—is without stock. The government authorities frequently receive petitions from poor farmers asking to be appointed tenants of the public lands, as the government sometimes appoints men who are acquainted with husbandry to farm its estates. Like their masters, the agricultural labourers are very industrious. As in some parts of England, women are employed as well as men.

The lands in China are all freehold, *i.e.*, held by families under the sovereign on the payment of a certain annual tax. The taxes are regularly paid to district rulers, who generally go on circuit through their respective districts. The landowners receive receipts, which they carefully preserve, as they have to produce them when called for the current taxes next year. Without them, they would most assuredly be called upon to pay their taxes over again. Should the crops be destroyed either by inundation or the ravages of insects, the land-tax is not, according to law, to be exacted. The iniquitous mandarins, however, when in want of money, too often disregard this law. In the twenty-fifth year of the reign of the Emperor Taou-kwang, a gentleman named Wong-Kap-Sze-Chung, incensed against the mandarins of Canton for exacting taxes from farmers whose crops had been destroyed by an inundation, memorialized the emperor, who immediately issued an imperial decree against the practice. When the farmers have been deprived of their crops by inundation, the representatives of all provincial governments are authorized to advance money to them to enable them to purchase fresh seed. They must repay the sum advanced, on or before the expiration of a period of ten years.

The lands and houses in each district are carefully registered at the office of the district ruler, and no sale can be effected without his cognizance. The person to whom the property belongs must make an offer of it to his father, or to the next

of kin, in the event of his father being deceased or declining to purchase. Should all the members of his family—the list ending with cousins—be indisposed, or unable to buy the estate, it is then offered for sale to others. The intended sale is generally announced by advertisements in the form of handbills, which are given to the middleman or auctioneer, who distributes them to likely purchasers. The reason the Chinese give for not posting these advertisements on the walls of the public thoroughfares, is that the public would thereby be made acquainted with the poverty or reduced circumstances of the person wishing to sell his estate. The following is a translation of an advertisement of this nature, which is called Chaong :—

"The family Cheang have an estate, situate at Poon-tong on the banks of the Canton river, for sale. The estate in question consists of 224 acres, according to imperial measure of the present time, and is let to one named Ching Yee-chak, at an annual rental of 1,400 taels of silver. The price which the Cheang family require for this estate is 21,500 taels of silver. The purchaser must also pay the sum of 200 taels, which includes the necessary fees of transfer and the amount to be expended on the occasion in wine. Any person wishing to purchase the estate, let him come to see me, bearing in his hand a copy of the advertisement which I have issued. The estate contains nineteen fish-and water-lily ponds. Along the banks of the ponds are growing several hundreds of fruit-trees. The estate is also intersected by three tidal creeks, and the whole is inclosed by a stone wall.

"Upon a lucky day of the sixth month of the seventh year of Tung-chee."

The nature of the placards announcing the sale of houses, may be readily understood from following translation of one of them which came into my hands :—

"Tsay Yow-yan has a large family residence for sale. It is situate in the street called Tai-shap-poo, and looks towards the north. The frontage of the house is seven halls or rooms in extent, and the back part of the residence is eleven halls or chambers in extent. The back door looks upon the Cham-loo street or lane. In the centre of the house, there is a handsome altar. There is a hall for the reception of male visitors, and one for the reception of female visitors. There are also a great

many rooms, sitting and sleeping. The materials of which the house is built, are of the strongest and most durable nature. The price required for the property is the ordinary market price. Any person who may have a desire to purchase the property can, by bearing a copy of this advertisement in his hand, and being accompanied by the middleman, inspect the property, and treat with regard to the price.

"Sixth month of seventh year of Tung-chee."

When the estate is sold, the purchaser repairs to the office of the district ruler, and informs him of the purchase. The district ruler then gives the purchaser a document—a sheet of white paper on which is written an account of the transfer. For this he receives six per cent. on the purchase-money. It is necessary to report the sale of an estate to the district ruler, at the earliest convenience of the purchaser. Should the latter not do so before the expiration of three years, the estate would be confiscated. The deed of transfer which the purchaser receives from the district ruler, is a very important document, and, in the event of his wishing to mortgage the estate, he can always do so by placing this document in the hands of the mortgagee. When a sale has been effected, a document, written in the following strain, is presented by the seller to the purchaser.

"I, Wong Ahong, late owner of the estate, or house, known by the name of Fa-tee, do hereby declare that I give, with no intention of receiving the same again, this document to Loong Afoong. In the document in question, I declare that in consequence of my poverty, I have sold to him my estate of Fa-tee, Loong Afoong and the middleman having agreed to give me for the same 10,000 taels of silver. I further declare that, should I ever become wealthy, I will not seek to recover the estate in question. Further, let it be recorded herein that Loong Afoong must in future pay the necessary land tax.

"This step on my part is taken with the full consent of all the members of my family or clan, to each of whom the estate was in the first instance offered. Thus Loong Afoong need not be apprehensive of an uprising at any future time, on the part of my family or clan, to recover by force, the estate which he has this day legally bought from me. Further, let it herein be recorded that the estate is not mortgaged, and that it passes from my hands into those of Loong Afoong, not because I am

indebted to him, such a sale being illegal, but because I am poor and require money, being greatly indebted to others.

"To the truth of these statements, the middleman is a witness.

"To the sale of my estate all parties are fully agreed. I, Wong Ahong, present, therefore, this document to Loong Afoong, as a sufficient guarantee that he is now the rightful owner of the estate Fa-tee.

"Fifth day of seventh month of sixth year of Tung-chee."

For the sale and purchase of lands, a lucky day is, of course, selected. One day is regarded by the Chinese as above all others very unlucky—the fifth day, Moo, of the cycle of sixty days. The farms in the northern and central provinces are, as a rule, divided into small fields of one or two acres, which fields are separated from each other, not by beautiful hedgerows of thorn as in England, but by low, narrow embankments. They frequently present another feature unfamiliar to an English eye. In the centre of many of the rice fields, mounds of earth are allowed to remain. These are supposed to exercise a good geomantic influence on the lands. In the neighbourhood of villages, long rows of cedar-trees may frequently be seen extending across the rice plains. Though they occupy much space, they are allowed to grow on the same geomantic principles.

The walls of farmhouses are generally built of clay. The roofs which, as a rule, consist of tiles, are made to extend considerably over the walls, so that the houses have the look of Swiss cottages. In front of each farmhouse in the southern provinces, there is a compound or fold, the walls of which are also of clay. It is not unusual to see posted upon the walls in remote valleys of the southern provinces a mystic scroll, or character, which is supposed to have the effect of keeping foxes, badgers, and wild cats away from the fold. This foolish notion is not confined to the southern provinces. When travelling in the northern province of Chi-li, and also in Inner Mongolia, I observed a mystic character in the form of a circle painted upon the walls of almost every farmhouse, to preserve the folds from attacks by wolves, panthers, foxes, and other wild animals.

The stock on the great majority of farms in the southern and central provinces of China, is very small, and consists chiefly of

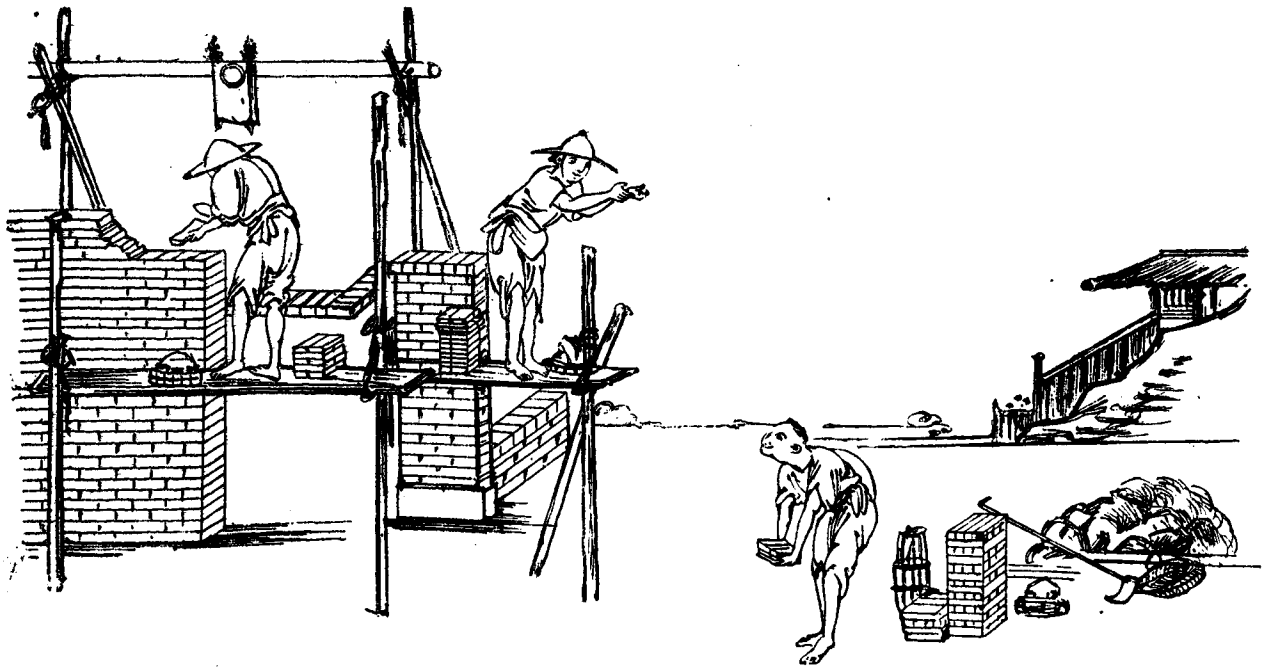
a yoke or two yokes of draught cattle, either buffaloes or bullocks. Milch cows are very few in number, and, as in the southern and central provinces, there are no grazing farms. The stalls for the cattle are immediately contiguous to the dwelling-house. As in Great Britain, many of the farmhouses are in very lonely and retired positions, others are erected in villages. Some are so large as to contain accommodation for several families of people. In the same farmhouse it is not unusual to find members of three generations, together with their attendants.

The villages generally look well, being surrounded by lofty trees. Most of those in the south are embosomed in the midst of trees of the banyan species; and, as the inhabitants entertain the notion that trees exercise a good geomantic influence over the villages they inclose, they at all times regard them with superstitious awe. On the walls of the ancestral hall of the village, or above the gate by which it is approached, there is generally posted a notice forbidding all the inhabitants, and all strangers and visitors within the gates, to injure the trees. On one occasion, passing with two or three Chinese friends through a village named Chung-pew, near the market town of Yim-poo, I saw, above the gate of the village, a board with the following notification:—

"The elders and gentry of the village of Chung-pew hereby give notice to the inhabitants of the village, and to all who may pass this way, that they are on no account to fell or injure the trees by which the village is surrounded. Nor are they to shoot the birds which lodge in the branches of these trees. Let this command receive implicit obedience at the hands of all, as the trees and birds exercise a good geomantic influence over the village and adjacent rice plains. Upon all persons who shall in future offend, a fine will be inflicted.

"Dated this fourth day of the fourth month of the 27th year of the Emperor Taou-kwang."

In many of the remote and mountainous districts of the province of Kwang-tung, the farmhouses are constructed very much in the form of border castles or strongholds—a style of architecture which is deemed necessary to protect the farmer from attacks by armed robbers who occupy the mountain passes,



BUILDING A HOUSE.

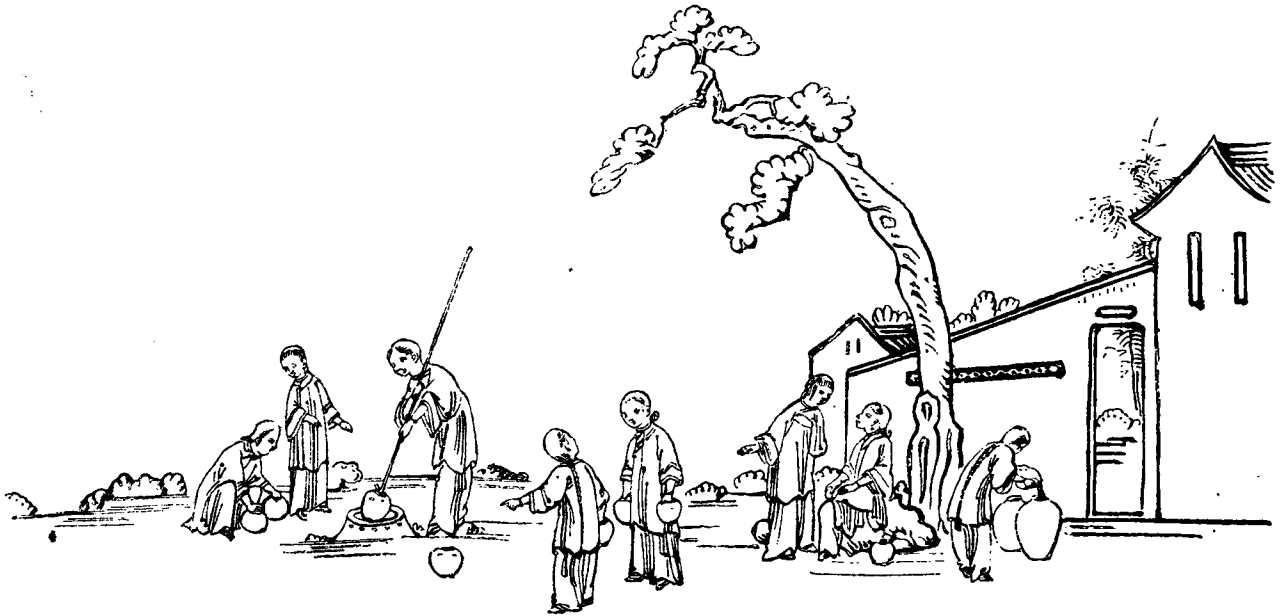
or by neighbouring families or clans. On my journey in the month of December, 1862, through the districts of Tsung-fa, Chan-ning, and Loong-moon, I found nearly all the farm-houses and the residences of the gentry very strongly fortified. These keeps, as they would be termed on our own Border, are generally erected in the form of a large rectangular square. The outer walls of this square are very thick and strong, and rise generally to a considerable height. As a rule, they are not made of stones or bricks, but of a composition consisting of lime, sand, and earth. Walls built of this are, the Chinese assert, much stronger and more durable than walls of brick. The walls, which entirely conceal the interior of the tenement from outward observation, are pierced with loopholes for musketry, and at each of the four corners of the rectangle which they inclose, a turret is erected with similar provisions for defence. Along the sides of the rectangle run rows of houses, some of which are occupied by the farmer, others by his servants, and the remainder by cattle. The largest edifices of this kind are the residences of landed proprietors, who generally, as in England, farm a portion of their own estates. On a tour through the district of Tsung-fa, I was invited, when at the market town of Huet-tee-pai, to become the guest of a gentleman who lived in one of these baronial residences. The residence of my host, which was not more than a quarter of a mile from the market-place, was strong enough to be quite capable of bidding defiance to a considerable force of besiegers. The room allotted to me for the night was in one of the towers of the building. Although in a strange land, and surrounded by people who were most hostile to foreigners, I slept in it with a sense of the greatest security. My host, who was of the clan or family called Lo, was a person of great wealth, and had evidently gained such influence over his clan as to hold the position of a feudal chieftain amongst his neighbours.

In the vicinity of the city of Canton, there are very few residences similar to those which I have just described. The only house at all approaching the description I have given is situated at Cha-shan-heung, a small hamlet in a remote valley beyond the White Cloud Mountains. Within the walls of this fortified

residence I spent two or three pleasant hours with its proprietor, a gentleman named Shan, on the afternoon of February 5th, 1868. Various parts of the province, however, are provided with fortalices to which it is usual for the farmers to resort, with their wives, little ones, labourers, and cattle, when in danger of being attacked by robbers, or, as in recent years, by rebels. These fortalices are often strongly fortified, and are calculated to resist an opposing force of considerable strength. Such buildings are not confined to the province of Kwang-tung. When travelling through the province of Kiang-soo in the winter of 1865, I visited a large building of this kind, near the market town of Ping-wang-chun, capable of affording accommodation to a large number of persons. In the neighbourhood of the market town of Toong-chee, in the prefecture of Hang-chow, I had an opportunity of inspecting one of the largest of them. Its chambers were all bomb proof, and the accommodation for families and cattle was very extensive. It was provided with wells, from which, I was told, an abundant supply of water could be obtained at all seasons of the year. In the island of Formosa also, I found several similar erections. They were so small as to be unworthy of comparison with those which I visited on the mainland of China.

The agricultural implements which are in use among the Chinese include the ordinary kinds, and are very simple. They consist of the plough, the harrow, the spade, the hoe, the flail, the reaping hook, the winnowing machine, and various appliances in connection with irrigation.

The plough "consists of a beam handle, and a share with a wooden stem, and a rest behind instead of a moulding board." It is, I apprehend, altogether similar to the plough which is at this day in general use throughout Asia Minor and Palestine. With such an implement it is impossible for the farmers to plough their lands to any great depth; and, were the Chinese to make use of a subsoil plough, their crops would be much more abundant. A change like this, however, is not the simple matter which it may perhaps seem to the reader, for it would necessarily lead to the use of more beasts of draught. The Chinese plough is so light that the ploughman, on his return from his labours at the



DRAWING WATER.

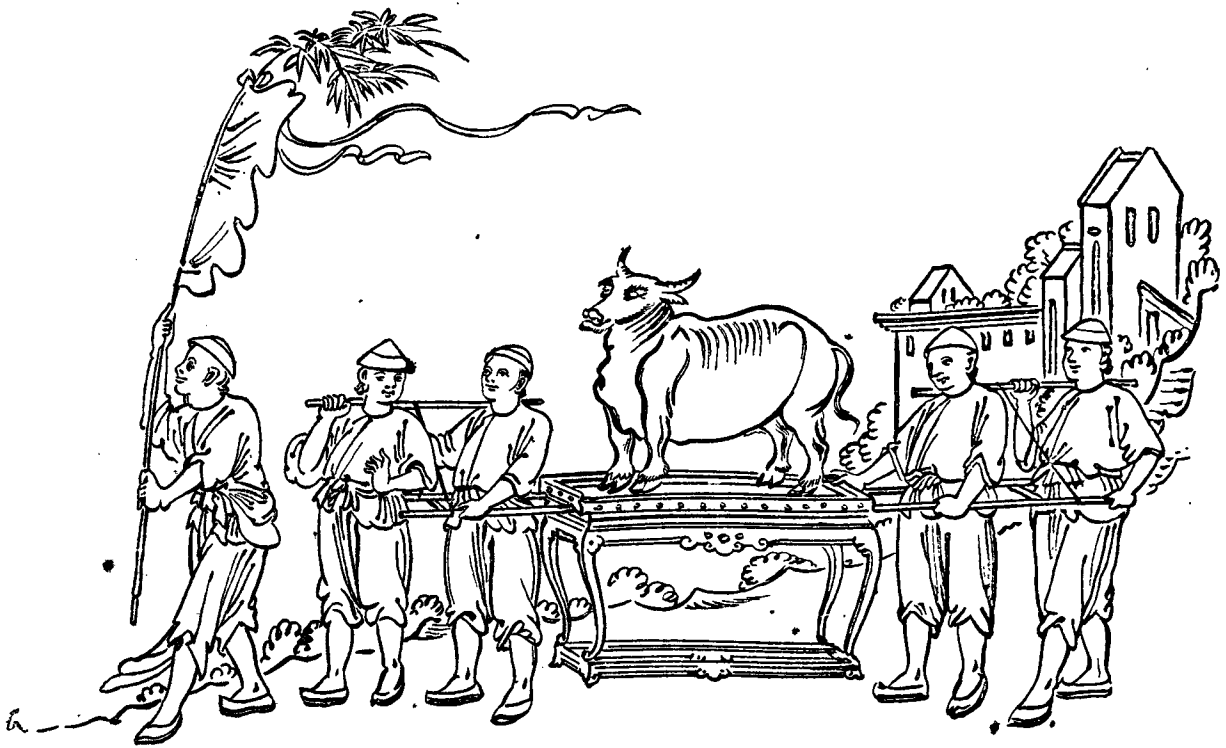
A CARPENTER.

close of the day, often carries it on his shoulders; and, among the aborigines, a farmer may sometimes be seen guiding the plough to which his wife is yoked. Instead of the plough, a large wooden hoe tipped with iron is not unfrequently used by small farmers for breaking up their fallows, its use doing away with the expense of a yoke of oxen. In the cultivation of the hill lands, which when formed into terraces yield a considerable return of grain, the hoe is invariably used by all classes of farmers. The harrow used in the cultivation of rice lands is provided with three rows of iron teeth, above which there is a handle by which the labourer holds the implement, and presses it into the earth. That used in the central and northern provinces of China, where wheat, barley, and millet are the principal produce, is very similar to the harrow used in England, although not so large.

The farmer's year is solemnly inaugurated in China, and the season of spring ushered in by a festival. No farmer is supposed to begin to plough his lands until certain state ceremonies have been performed in honour of the respective deities of spring and agriculture. These ceremonies, which indicate the deep veneration for agriculture which is characteristic of the people, and the political importance of the cultivators of the soil in an empire whose cultivated lands are said to be little short of six millions of English acres, are performed at Pekin by the emperor in person; and in all provinces, prefectures, and districts by the respective governors, prefects, and magistrates. On the first day of spring the governor of a province, borne in an open chair over the back of which a tiger's skin is spread, and attended by all the mandarins of the city and neighbourhood, repairs, at an early hour in the morning, to the east gate of the capital of his province, to meet and welcome the season of spring, which begins that day. When the procession, headed by banners and bands of music, arrives at the east gate, the governor and his followers are escorted to a mat shed, in which an idol is placed of the god of spring, with a paper buffalo as large as life. Tsai-Soee, for so the deity is called, is represented as holding a branch in his right hand, his left resting on the horns of the buffalo; thus indicating that the season for husbandmen to plough and sow their lands has arrived.

The governor and his retinue having worshipped and offered sacrifices, the idol, with the paper buffalo, is placed upon a chair of state, and borne in triumph into the city. When the vast cavalcade which attends, has traversed a few of the principal streets, its course is directed to the official residence of the prefect, where the idol and the paper buffalo are placed above a temporary altar erected under the roof of the inner door-way. When the governor and his attendants have again worshipped the idol, they return to their official residences. On the following day, at noon, the prefect, attended by four or five minor mandarins, again repairs to this temporary altar, and, having worshipped, performs one of the most ridiculously childish ceremonies which it has ever been my lot to witness. The paper buffalo is placed in the centre of the court-yard of the prefect's official residence. This functionary and the minor mandarins, having provided themselves with rods, range themselves on each side of the effigy and walk round it at a slow pace, beating it severely at each step. The fragments of the buffalo are now set on fire, and, as many of the Chinese labour under an impression that to become possessed of a portion of the paper of which it is made is to ensure their being fortunate throughout the course of the year, a scramble takes place round the fire.

Another ceremony remains, before farmers and labourers can commence to plough their lands. It is the opening of the ploughing season at Pekin, the capital of the empire, by the emperor in person; and in provincial capitals by governors-general, treasurers, salt-commissioners, commissioners of revenue, literary chancellors, judges, &c.; in prefectoral cities by prefects; in district cities by district-rulers. To continue my description of these ceremonies as I have seen them at Canton: the governor-general, the governor, the treasurer, the commissioner of customs, the literary chancellor, and the criminal judge of that city repair, at an early hour, on the fifth day of the ploughing season—that is, in the second month (March) of the year, on a day called Hoï—to the temple in honour of Shin-Nung, the god of agriculture. This temple is situated at an English mile beyond the eastern gates of the city. Its principal shrine is two stories high. In the court-yard, inclosed by walls of brick, there are three cham-



A PAPER BUFFALO BEING CARRIED AT THE SPRING FESTIVAL.

bers, in the first of which certain implements of husbandry are kept; in the second, grain for seed and offerings; in the third, stalled sheep or swine, intended victims in honour of the god. The officials, having arranged themselves before the altar, proceed to perform the kow-tow. The governor-general then offers to the god, as expiatory sacrifices, a sheep and a pig. Nine kinds of grain and vegetables are also presented as thank-offerings. The kow-tow is then performed once more, the officials knocking their heads upon the earth nine times. Upon rising to their feet, a letter addressed by them to the idol of the god of agriculture is read aloud in the hearing of all assembled—the reader looking towards the idol. The letter, which is written according to a form prescribed by the Board of Ceremonies, runs thus:—

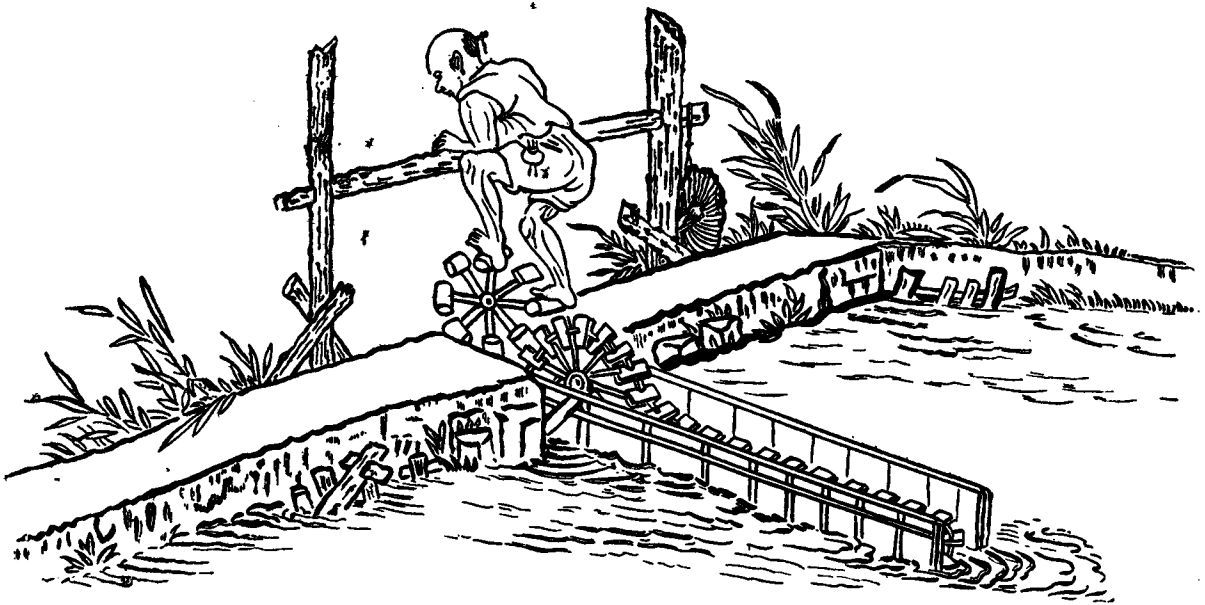
"Upon this auspicious day, we, the principal officials of this city and province stand, O god, before thy altar, and render to thee, as is just, heartfelt homage. We depend upon thee, O god, to grant speed to the plough, and to give food sufficient for the wants of the people over whom we rule. As high as the heaven is above the earth, so great are thy virtues. The ploughing season has this day begun, and all agriculturists are now prepared to prosecute their labours with diligence. Nor is His Imperial Majesty, the emperor, though so high in rank, at all behind in his preparations for the discharge of such important duties. We, therefore, the officials of this city pray to thee, as in duty bound, to grant us favourable seasons. Grant us, then, we fervently beseech thee, five days of wind, and afterwards ten days of rain, so that each stem may bear two ears of grain. Accept our offerings, and bless us, we pray thee."

When they have again performed the kow-tow, knocking their heads nine times upon the ground, the officials put off their tunics, and proceed to certain government lands which are adjacent to the temple, for the purpose of ploughing nine furrows each. Here each official, having been presented with a whip, is escorted to a plough to which a buffalo is yoked; and, when the word is given by a conductor of ceremonies, the ploughs are set in motion. At the head of each buffalo, to direct its course, a peasant is stationed, who is permitted on this occasion to wear a yellow jacket. Behind each of the illustrious ploughmen walk three or four officers of the civil service, whose duty

it is to sow, at each step, seeds of grain in the newly made furrows. While the governor-general and his colleagues are engaged in ploughing, youths in gay dresses, stationed at each side of the field, sing, at the very top of their voices, pæans in praise of the god of agriculture. In a long line at the south end of the field stand aged husbandmen, wearing gay garments suited to the occasion, while at the north end are a body of graduates corresponding to our Bachelors of Arts. When each high official has ploughed his nine furrows, the ceremony[1] is brought to a close. The duties of the governor-general do not terminate here, however, for, on his return to his official residence he holds a *levée*, at which he receives the congratulations of all the officials, and of many of the landed gentry.

When this great festival has inaugurated the agricultural year, the first duty of Chinese farmers is to follow the good example which their rulers have set before them, by putting their own hands to the plough. To prepare the fields for rice-crops, they cover them with lime, which serves to manure the land, and to destroy noxious insects. The lime is, as a rule, obtained from oyster or cockle shells, which are burned in large quantities in the various lime-kilns throughout the country. The land is then irrigated, except when the rain has fallen in frequent and heavy showers. Several ingenious and useful methods of irrigation are in use among the Chinese. One of them is by the water from deep wells, with one of which, in some districts at least, almost every field is provided. A post or pillar of wood about ten feet in length, is erected near the well. Upon the top of this a lever is carefully balanced, with a weight, generally a large stone at one end; and at the other a long rope, to the end of which a bucket is attached. On being raised to the mouth of the well the water is poured by the labourer into furrows, previously

[1] The ceremony is, of course, observed on a much grander scale at Pekin than in any of the provinces. The emperor, who in person holds the plough, is assisted in his duties by all or several of the princes of the blood royal. The ploughs which are used by the members of the imperial family are yellow, whereas those used by the provincial officials are red. This great agricultural festival was, it appears, instituted by the Emperor Shun, who, according to native historians, reigned over China about the year B.C. 2,200. This emperor was a great patron of agriculture, and occupied a portion of each day in attending to the cultivation of the imperial lands.



A WATER-WHEEL.

made for the purpose of conveying it to all parts of the field. In this way the whole surface of the field is soon covered with water. With this rude machine the principal labour is not to raise the bucket when full, but to overcome the resistance of that end of the lever to which the heavy weight is attached, in lowering the bucket when empty. In cases where no heavy weight is attached to the end of the lever, the bucket is simply drawn up by means of a rope to which the labourer applies the strength of his arms. In the northern provinces it is much more usual to have—what is not uncommon in England, in country districts—a windlass erected over the mouth of the well. In some parts of China, a bucket is fastened to the end of a long rope or chain which passes over a pulley, and is attached to the neck or collar of a bullock. In all rural districts where the fields are not provided with wells, there are ponds, from which the water is drawn in two or three ways. The first is very simple. Two men hold a bucket suspended between them, by means of ropes attached to each of its sides. This vessel they keep in a swinging motion, dipping it with great rapidity into the pond, and, as quickly, pouring its contents over the field which they wish to irrigate. Another appliance is the chain-pump, which is thus described by a writer on China :—

"This pump consists, in the first place, of a hollow trough of a square make. Flat square pieces of wood corresponding to the dimensions of the trough, are fixed to the chain which turns over a roller or small wheel, placed at each extremity of the trough. The square pieces of wood fixed to the chain move with it round the rollers, and lift up a volume of water equal to the dimensions of the trough, and are, therefore, called the lifters. The power used in working the machine is applicable in three different ways. If the machine be intended to lift a great quantity of water, several sets of wooden arms are made to project from various parts of the lengthened axis of the rollers over which the chain and lifters turn. These arms are shaped like the letter T, and made round and smooth for the foot to rest upon. The axis turns upon two upright pieces of wood, kept steady by a pole stretched across them. The machine being fixed, men treading upon the projecting arms of the axis, and supporting themselves upon the beam across the uprights, communicate a rotatory motion to the chain, the lifters attached to

which draw up a constant and copious stream of water. The chain pump is applied to the purpose of draining grounds, transferring water from one cistern to another, or raising it to small heights out of rivers or canals. Another method of working this machine is by yoking a buffalo to a large horizontal wheel connected by cogs with the axis of the rollers over which the lifters turn."

In those provinces where buffaloes are scarce, asses, mules, or ponies work the chain pump. I noticed this at Tien-tsin, and at the cities of Chin-kiang and Nankin. To protect the animals engaged from the inclemency of the seasons, a mat shed is erected near the machinery. In the district of Heong-shan in Kwang-tung, and at Nankin in Kiang-soo, I have seen chain pumps worked by the hand. This method of keeping the chain-pump in motion was apparently unattended by any great exertion. It was effected by means of a small horizontal wheel, united by cogs with the axis of the rollers.

In districts where the land is high above the channel of the river the farmers are obliged to have recourse to the water-wheel. In the districts of Tsung-fā and Loong-moon, I have seen many of these water-wheels in motion. They are described as follows, in one of the many works on China:—

"The wheel, which is turned by the stream, varies from twenty to thirty feet or more in height, according to the elevation of the bank; and, when once erected, a constant supply of water is poured by it into a trough on the summit of the river's side, and conducted in channels to the field. The props of the wheel are of timber, and the axis is a cylinder of the same material; but every portion of the machine exhibits some modification or other of the bamboo, even to the fastenings and bindings, for not a single nail or piece of metal enters into its composition. The wheel consists of two rims of unequal diameter, of which the one next to the bank is rather the least. This double wheel is connected with the axis by sixteen or eighteen spokes of bamboo, obliquely inserted near each extremity of the axis, reaching the outer rim; and those proceeding from the exterior extremity of the same axis, reaching the inner and smaller rim. Between the rims and the crossings of the spokes is woven a kind of close basket-work, serving as ladle boards which are acted upon by the current of the stream, and turn the wheel

round. The whole diameter of the wheel being something greater than the height of the bank, about sixteen or eighteen hollow bamboos, closed at one end, are fastened to the circumference to act as buckets. These, however, are not loosely suspended, but firmly attached with their open mouths towards the inner or smaller rim of the wheel, at such an inclination that, when dipping below the water, their mouths are slightly raised from the horizontal position. As they rise through the air their position approaches the upright sufficiently near to keep a considerable portion of their contents within them; but when they have reached the summit of the revolution their mouths become enough depressed to pour the water in a large trough, placed on a level with the bank to receive it. The impulse of the stream on the ladle-boards at the circumference of the wheel, with the radius of about fifteen feet, is sufficient to overcome the resistance arising from the difference of weight between the ascending and descending, or loaded and unloaded sides of the wheel. This impulse is increased, if necessary, at the particular spot where each wheel is erected, by draining the stream, and even raising the level of the water, where it turns the wheel. When the supply of water is not required over the adjoining fields, the trough is merely turned aside or removed, and the wheel continues its stately motion, the water from the tubes pouring back again down its sides."

In the Island of Formosa the fields are supplied with water from the slopes of the lofty mountains, so that the chain-pump and water-wheel are seldom needed there. When I was at Kilung, the northern port of the island, in the summer of 1864, the vast rice plains, under this process of irrigation, presented the appearance of a large lake.

When the land has been irrigated it is covered with manure. This consists of various kinds of excrement, feathers of birds—those of geese, ducks, and fowls in particular—human hair, which is preserved by the barbers, and sold to the farmers for this purpose, Peruvian guano, bone dust, bean cake, and a composition consisting of the dung of horses, cows, and pigs, and fine mould. A compost of this nature is made in large quantities by the inhabitants of several villages in the vicinity of Canton. One of these villages, called Chu-shee, about two English miles beyond the eastern gates of Canton, is specially noted for the manufacture of this preparation. In the northern provinces of

Chi-li, also, and in the valleys of Inner Mongolia, I found a similar compost much valued. The graziers, however, of Inner Mongolia, who dwell in tents on the vast rolling plains of that country, appear to use the dung of their horses or cows rather as fuel for their fires during the winter than as manure. Thus in the vicinity of every tent in Inner Mongolia, the traveller may see large stacks or mounds of dung, intended for winter fuel. The Chinese as well as the Mongolians employ the dung of animals for this purpose, preference being given to the dung of cows. This is gathered and formed into small cakes, each equal in circumference to an ordinary dinner-plate. These are exposed to dry on the sunny sides of the houses or cottages, whose appearance, it may be easily imagined, they are far from improving. When dry the cakes are deposited in an outhouse. Cowdung is used as fuel both by the Mongolians and the Chinese, in baking food. They either use it for heating their portable ovens, or, more simply, lay their cakes, yams, cocoas, potatoes, or turnips, as the case may be, on the fire itself. Occasionally the food is placed *in* a fire of this description, and covered over till penetrated by the heat. The ashes are then removed, and the food served. At a cottage in which I rested on an excursion from Canton to Fat-shan, I found cowdung asserting its existence in a very unmistakable manner. Indoors, my kindly and matronly hostess was deftly illustrating the process of cooking food *in* it; while, outdoors, the sun was drying with his rays, for the use of the inmates, the cakes with which one side of the cottage was covered. This plan is adopted in many other Asiatic countries, more particularly in Media and Armenia. In the book of the prophet Ezekiel (iv. 15) there is evidence that the Hebrews used the dung of animals for fuel. The passage indicates at all events that the prophet was accustomed to bake bread over a fire of cow's dung. This substance is also regarded by the Chinese—and the opinion is shared in by some of the peasantry in our own country—as an excellent salve for boils, inflammation, abscesses, &c. It is used by basketmakers in China for the purpose of making a paste with which to smear the outside of baskets made of rattan canes or bamboo, so as to render them waterproof. In this case it is freely mixed with the

gum or resin which exudes from a certain tree. These baskets are in great request among farmers. The urine of cows and of horses is appreciated not only as a good liquid manure, but as an excellent lotion for cutaneous diseases. In some instances it is used for the destruction of white ants.

The manure, however, which is regarded as most valuable by Chinese farmers is night-soil. A tolerably high price is given for it; and the people, always desirous of making money, are very careful to collect any manure of this description, both solid and liquid, for the agriculturist. It is usual to see rows of large earthenware jars as receptacles for it at the entrance of every village. In a village near Pekin, through which it was customary for many travellers to pass, I observed in front of nearly all the cottages a public privy; and, when passing through the province of Kiang-si, I found them at the fords of many of the rivers. These had been erected by the farmers and cottagers of the neighbourhood. In Canton, and all the other large cities, there are markets at which night-soil is daily sold in large quantities. They are held in squares on the banks of the creeks by which so many of the cities and towns in China are intersected. The squares consist of several vats or pits in which the night soil, which men bring in pails on their shoulders, is deposited. When at Foo-chow in the autumn of 1864, I was much surprised to see females engaged in this filthy occupation. They were by far the prettiest women I have seen in China; their dresses also were remarkable for neatness and cleanliness; and each woman had her headdress ornamented by a small bouquet of beautiful flowers.[1] When sold, the night-soil is conveyed in large flat-bottomed boats to the agricultural districts, where the farmers deposit it in cisterns, rendered water-tight by thick coatings of chunam. In these cisterns, which are usually in the corners of fields, it remains until the arrival of the proper season for manuring the land. Of the advantages of urine as a liquid manure the Chinese are, and have been, for centuries fully aware; and cisterns, inclosed by walls and roofs, are

[1] The *suggestion* is ascribed to Fourier that scavengers, chimney-sweepers, and other workers in disgusting employments should be rewarded for their self-sacrifice in behalf of the public weal by a laurel crown, or other badge of honour.—ED.

attached to nearly all the farm-houses, with the view of preserving it.

Excrement is regarded by the Chinese not merely as a valuable manure for land, but as a useful medicine for the sick. Before, however, it is used as a medicine, it undergoes a lengthy preparatory process. Seven years elapse before the medicine is ready for use. If I mistake not, it is given by physicians to persons suffering either from fever or small-pox. The Buddhist monks who reside in a monastery, called Hoi-fok Sze, or Ocean Happiness Monastery, at Honam, are famous for their preparation and sale of this singular medicine. A Chinese acquaintance of mine, named Eng-a-Kit, was also renowned as a preparer and vendor of this strange mixture, which he regarded as an elixir of life.

When the fields have been covered with manure, the plough is put in operation. The object of a Chinese ploughman is not so much to make straight furrows, as to mix the earth thoroughly with the manure and water by which it has been previously overspread. In the southern provinces, and in the island of Formosa, buffaloes draw the plough through the soil set apart for the rice crops, and, the fields being literally saturated with water and manure, it is usual to see the ploughman and his buffaloes above their knees in slush. In ploughing lands for wheat, barley, or millet, the difficulty of drawing the plough is considerably lessened, as the fields are not irrigated for these crops. For what by the Chinese is termed "wet ploughing," the buffalo is not, as some writers on China suppose, reserved. I laboured under this impression until on a visit to the central provinces of Hoonam and Hoopeh, in 1865. I observed that buffaloes were frequently employed in dragging the plough through lands which were being prepared for crops of wheat, barley, or millet. Among the Miau-Tsze, or wild tribes, it is not unusual to see the plough kept in motion by a yoke of asses or mules, or, as I have already stated, by men and women.

When the plough has done its work, the fields are harrowed. The fortune-tellers are now called upon to select a lucky day or days on which to sow the seed. One day which amongst many others is invariably avoided as unlucky, is the second day of the

cycle of sixty days. Upon that day, which is designated Yut, the farmers neither sow nor plant, as they are assured by the soothsayers that to do so is to have very indifferent crops. The seed of the rice plant, which has been well soaked in water, is not thrown broadcast, like wheat, barley, or millet, over the field. It is sown very thick in a corner of the field which has been previously banked up for that purpose; and, when the shoots have grown a few inches, they are taken up and transplanted over the surface of the field. If there are more shoots than can be used in this way, they are taken to the market, where they are bought by farmers and cottagers. On visiting a market near Sai-chu-shan, I found large quantities of these shoots being sold. The labourers, who are very expert in the work of transplanting them, are able to prick out upwards of twenty in a minute. Whilst engaged in this work, they have their backs protected from the rays of the sun by mat coverings, which resemble in form the shell of a turtle. The holes dibbled for the plants run in straight lines, and are close to each other. So quickly does the rice plant grow, that in the course of a few days the whole country presents a rich, green appearance. Perhaps one of the most charming scenes on which I ever gazed was the vale of Manka, in the Island of Formosa, seen from the slopes of one of the neighbouring mountains, when the rice plants were putting on the fresh green of their early growth. The vale, through which the Tamuri river was directing its slow, steady, meandering course, resembled a vast park of soft verdure, and its beauty was enhanced by clusters, here and there, of the ever-green and ever-graceful bamboo. The extensive plain on which the ninety-six villages stand at Canton, has also a very pleasant aspect at such seasons; and the clumps of tall wide-spreading trees amid its green expanse, stir up in the heart of an Englishman pleasant memories of the scenes of his native land. A walk over a portion of this plain on a still, quiet evening in spring or autumn, cannot fail to gratify any who loves the picturesque.

After the rice has been planted, the farmer must see that his lands are well supplied with water, for a scarcity of that element would prove fatal. In general the rains, which fall at

such seasons in heavy showers, are enough for this purpose. In 1864, however, so great was the drought in Kwang-tung, that the farmers were obliged to have recourse to the chain-pump and other methods of irrigation, which are only resorted to, as a rule, when the fields are being made ready for the seed. The labourer must watch the plants carefully, lest they should be destroyed by noxious weeds. A labourer who observes a weed growing in close proximity to a plant immediately removes the latter, so as to destroy the weed, after which he replaces the plant. It is the duty of other labourers to gather a kind of worm, like our common earthworm in form and size, and said to be very destructive to the rice plant. As the Chinese are utterly unembarrassed by prejudices in the matter of food, and consider nothing common or unclean which is at all edible, these worms are not thrown way, but conveyed to the various markets, and sold to ready purchasers as a delicate article of diet. There is also an insect resembling a grasshopper by which the rice crops in China are often in danger of being blighted or destroyed, and which flies about in large numbers.

When the rice is ripe unto harvest—generally in the month of June, *i.e.*, one hundred days after it was first sown—the reapers come upon the field. Each reaper is provided with a sickle, which bears a strong resemblance to the reaping hooks in use in Great Britain. In some of the agricultural districts, reapers gather only the tops of the ears of rice. To this mode of reaping grain a reference is made in the Book of Job (xxiv. 24), where it is written, "They are taken out of the way as all other, and cut off as the tops of the ears of corn;" and again in Isaiah (xvii. 5), "And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim." According to this mode the ears are cut off near the top, the straw being left standing. This is the earliest method of reaping grain of which we have any mention in the Scriptures, but it was not that adopted by the Hebrews in later times. To some extent, indeed, it may have been practised; but the Jews appear to have reaped their grain as it was reaped in England before the very recent introduction of the reaping machine. As it is

BOMBAY
BRANCH
OF THE
ROYAL ASIATIC
SOCIETY

A THRESHING-FLOOR.

cut, the grain is bound into small sheaves, each of which is placed on the ground in an upright position. In this position, however, the sheaves are not allowed to remain for any length of time; they are threshed, then and there, by labourers, who take them in their hands and strike them with force against the inner sides of tubs, into which, of course, the grain falls. Certain kinds of rice, however, cannot be threshed in this way; and it is customary for the labourer to carry the sheaves of this rice to the homestead on bamboo rods, so that they may be threshed there by flails. The threshing does not take place in a barn, but on a threshing-floor, with one of which every farm is provided. Before the sheaves are laid on this floor, it is very carefully swept. The Chinese farmers consider this of the greatest importance. The farmers of ancient Egypt were also very particular in this respect, if we may judge from the works of Egyptian artists lately brought to light, in which this practice is clearly indicated. To this careful cleansing of the threshing-floor an allusion is surely made in the gospel of St. Matthew (iii. 2), where St. John the Baptist describes our Lord as one "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner."

Each village as well as each farm is provided with a threshing-floor which is for the public good, and is used by the peasants to whose cottages small portions of arable land are attached. In some villages several of these threshing-floors, which are made of chunam or asphalte, and are open to the heavens, are contiguous to one another; and, at the time of harvest, it is a sight to see men and women vigorously plying their flails. According to the book of the prophet Isaiah (xxviii. 27), and the book of Ruth (ii. 17) this mode of threshing grain is very ancient. It would appear, however, that the Hebrews principally used the flail in threshing small quantities of grain, or for lighter kinds, such as vetches, dill, or cummin.

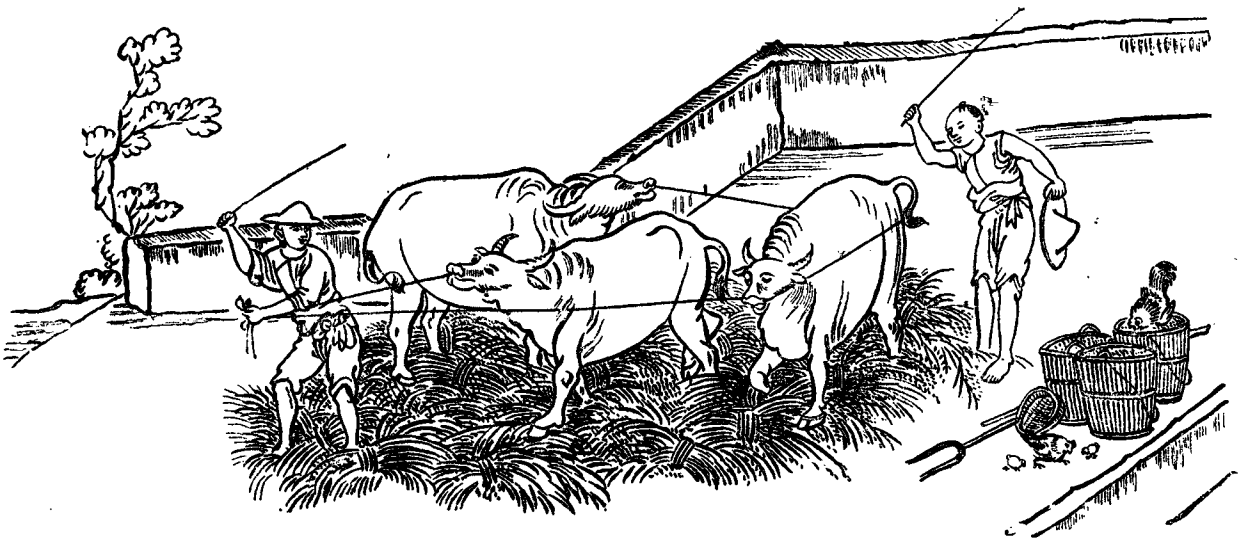
I have not yet enumerated all the modes of threshing grain made use of by the Chinese. When travelling on one occasion in Heong-shan, a district of Kwang-tung, I saw buffaloes engaged in treading out the corn. The farmers in this district were certainly obedient to the injunction, "Thou shalt not muzzle the

ox, when it treadeth out the corn." The buffaloes, however, did not enjoy any advantage from this, as the young peasants who led them to and fro on the threshing-floor were evidently careful to give them no opportunity of snatching a mouthful of the grain which their ponderous feet were pressing from the sheaves of rice. The treading-out or threshing of sheaves of grain by oxen is the only process to which any allusion is made in the writings of Moses; and it is clear from the evidence of ancient writers, that this method was almost universally practised by the farmers of ancient Egypt. In a description of a subterranean apartment, discovered at Eilethyas, and belonging to the reign of Rameses Meiamun, Champollion writes:— "Among other things, I myself have seen there the treading-out or the threshing of the sheaves of grain by oxen." Homer, also, who flourished, it may be assumed, about the ninth century before the Christian era, alludes to no other plan of threshing grain but driving cattle over the sheaves. Chinese farmers do not restrict themselves to the employment of oxen for the treading-out of grain. In some parts of the empire, I have seen mules, asses, and ponies engaged in this work. The Romans, by whom this mode of threshing by oxen was practised, preferred, if we are to believe Virgil, horses to oxen:—

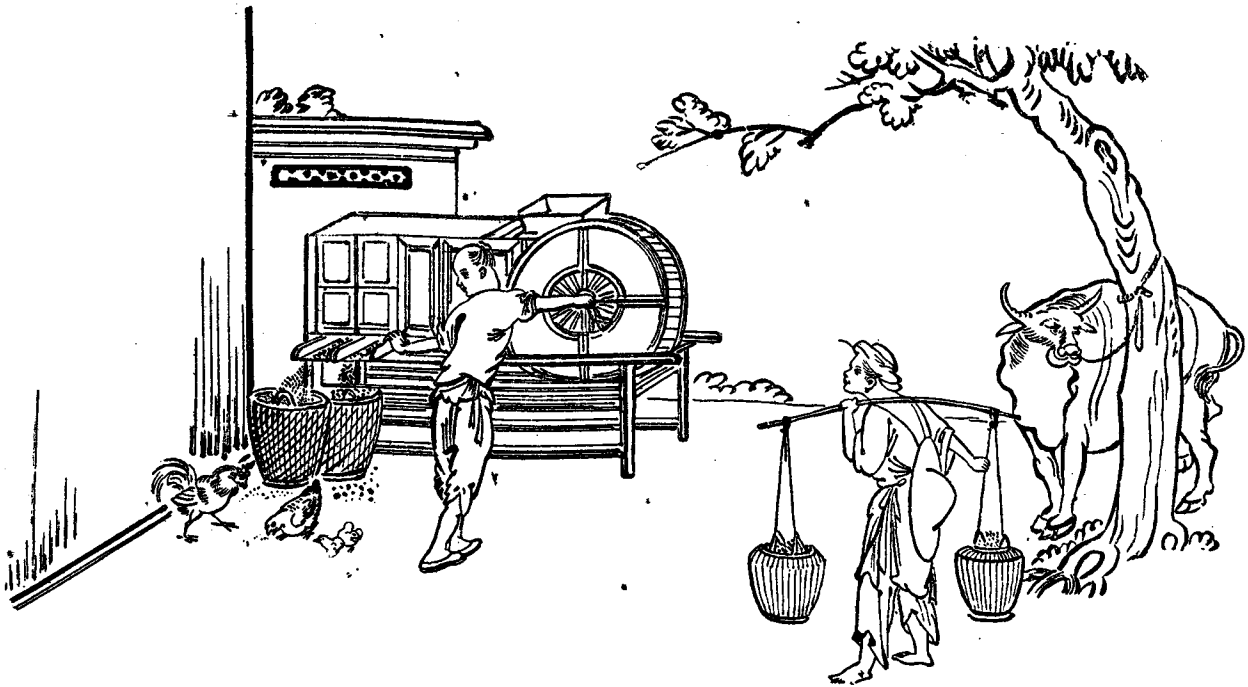
> "Sæpe etiam cursu quatiunt, et sole fatigant,
> Quum graviter tunsis gemit area frugibus, et quum
> Surgentem ad Zephyrum paleæ jactantur inanes."
>
> GEORG. iii. 132.

The Chinese also thresh their grain by means of rollers—a method which I have seen in operation in the provinces of Hoo-peh, Kiang-si, and Kiang-soo, and which, according to various writers, is still employed in Egypt, and in some of the contiguous countries. The rollers are drawn by oxen, mules, asses, or ponies.

For winnowing the grain, the Chinese use a machine similar in all respects to that which was, and is still, used by many of our English farmers. In some instances, however, they adopt a much more primitive method of winnowing. Having selected a day when a fresh breeze is blowing, labourers stand with



TREADING OUT THE CORN.



WINNOWING.

their backs towards the wind, and let the grain fall gently from a tray. I have often seen gleaners in Leicestershire, winnowing the grain gleaned from the harvest-field in a manner precisely similar. Another mode resorted to by the Chinese, is tossing up the grain with a fork against the wind. The grain undergoes a further sifting or cleansing by being tossed up on bamboo or rattan trays, and occasionally on wooden shovels. To these processes of winnowing an allusion is evidently made in the first Psalm, where we read that the ungodly "are like the chaff which the wind driveth away;" and in the book of Isaiah (xxx. 24), where it is predicted, as a feature of the prosperity which is promised, that "the oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan." Again, in the book of Jeremiah (iv. 11, 12), we find the following allusion to the same process—"At that time shall it be said to this people and to Jerusalem. A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me."

When the crop planted in February has been harvested in June, the ground is again made ready, by a similar process, to receive seed a second time towards the end of July; and in the early part of the following November, the whole country is again adorned with fields of golden beauty. I have stated that the farmers usually thresh their rice crops almost as soon as they have been reaped. This, I think, is especially the case with the first crop of rice. When the second crop has been reaped, the farmers frequently remove the sheaves to the homestead, in order that they may be formed into stacks. In the autumn it is not unusual to see nearly all the farm tenements surrounded with stacks of grain—and the sight never fails to remind an Englishman of home. These stacks are generally placed on high granite pillars, to protect them, I suppose, from rats and other vermin, with which all dwellings appear to abound.

Like those of other countries, the farmers of China are sometimes disposed to hold back their grain, until they are in a

position to command high prices. The law enjoins that, in times of scarcity, the farmer shall, on no account, withhold his grain—a provision which reminds one of the inspired saying, "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Unfortunately, the law is frequently evaded; for the mandarins are too apt to be turned away from the path of duty by the bribes which the grain dealers, or corn merchants, are able and ready to offer. The principal grain dealers of Canton reside at Tchun-tchun, and at Fa-tee, in both of which places there are extensive granaries. In the Si-woo-Kai street of the old city, there are two such buildings under the immediate supervision of the gentry. As these are large, they belong to the class which are called Ye-T'song, or justice granaries. In the Sze-how-Kai street of the old city there is another granary, also under the supervision of the gentry. It belongs to the class called Shay-T'song, or small granaries. This provincial capital also contains other large government granaries, one of which contains rice for the Tartar troops who garrison the city. These granaries are annually replenished, I believe, by the expenditure of a tax levied on salt merchants. The provinces which contain the greatest number of the government granaries, are those of Kong-nam, Hoo-peh, Chit-kong, Shen-si, and Kwang-si. In Kwei-lum, the provincial capital of the last-named province, there is one of great size in which grain is stored, for sale according to demand in the rice markets of Canton. The farmers in the province of Kwang-tung, are on no account allowed to send rice as an article of merchandise to any of the provinces. Canton merchants are greatly encouraged, however, to import it from other countries, and more especially from the neighbouring kingdom of Cochin China. In times of scarcity, rice merchants who import rice from Saigon to such an extent as to reduce its price at Canton, sometimes receive, as a reward for their meritorious enterprise, degrees of rank at the hand of the Emperor.

Besides the larger granaries there is a Shay-T'song or small granary in nearly every village, for the benefit of the people during seasons of famine, or in times of war. The rice on such occasions is sold at a mace per picul cheaper than the ruling

market prices. In the spring of the year indigent farmers and cottagers to whose cottages arable land is attached, often receive rice seed to sow their lands with, on loan from these granaries. In the autumn, when it is the duty of the gentry to see that the granaries are replenished, indigent farmers and poor cottagers have to repay with interest the seed which had been advanced to them in the preceding spring. The granaries attached to the wheat, barley, and millet-producing farms of the northern provinces are very small, and consist of a wooden structure shaped like an English wheat stack. Several of the large landed proprietors have, also, private granaries. One of the largest I saw of this kind, was situate on the Bay of Macao, near a large village named Choy-mee. It was the property of a wealthy gentleman, named Eng Kun-chong, who was not only proprietor of the large village in which he lived, but of all the adjacent lands. Grain in the husk is stored in all granaries in large quantities, as in this state it does not require so much vigilance from those in charge of it as grain from which the husk has been taken. The latter, which is separated from the husk by a process which I shall presently describe, requires great care and attention. To preserve it from the ravages of weevils and other insects, to which it is much exposed, Chinese farmers adopt the following singular expedient. As every one knows carbon is destructive to animal life, and, as the husks of rice when reduced to ashes yield white carbon, the farmers mix this freely with the rice, and by this simple process place it beyond the reach of destructive insects of all kinds. But, despite the well-known properties of carbon, many Chinese corn merchants and farmers, quite as superstitious as the masses, will not open their granaries on the first day of the cycle of sixty days. They believe that were they to do so, all the rice stored in them would be immediately affected by insects, or mildew, or some other of the many plagues to which it is liable.

The Chinese, who are a great rice-consuming people, seldom grind or pound their grain into flour, except for the occasional purpose of making rice-cakes. They use the ordinary eastern handmill for grinding it. It consists of two flat circular stones, which they rub one on the other, turning the upper one by means

of a wooden pin, which is fixed on it as a handle near the rim. The grain passes through a small aperture in the centre of the upper stone, whose circular motion spreads it over the lower stone, and reduces it to powder. The flour is expelled at the edges of the stones, and it falls into a stone receiver.

In some parts of the empire, it is usual for the farmers, when they have reaped their rice crops, to plant their fields with esculents, of which they have a very great variety, such as potatoes, cocoas, cabbages, turnips, onions, &c. For crops of this sort, liquid manure is held in great estimation; and, long before the sun has risen, and again when it has set, labourers may be seen running along the sides of the beds which contain plants of this description, for the purpose of pouring the liquid manure upon them from tubs provided with long spouts. The smell which arises from the fields thus treated, is most offensive to Europeans; but the natives do not seem to be much disturbed by it, being probably consoled by reflecting that the nastier the smell the better the crop. I have been informed that the smell arising in this way can hardly be much worse than that which is sometimes to be experienced in some of the hop gardens of Kent. I can scarcely, however, credit an Englishman who has not been in China, with being equal to the task of forming an adequate conception of the intolerable stench which sometimes arises from Chinese fields.

In the autumn, when the fields which have already produced two rice crops have become perfectly dry, many of the farmers of Kwang-tung prepare portions of their lands for crops of Chā-Yow, or tea-oil. A crop is reaped in the early part of the following spring. I have several times ridden through the agricultural districts of Fa-yune and Tsung-fa, and have always seen great portions of the arable lands of these districts covered with luxuriant crops of this plant. Its flower is of a pale orange, and impregnates with its fragrance all the surrounding atmosphere. The Chinese ladies anoint their heads with tea-oil, and the demand for it is of course very great. The oil is extracted from the seed of the plant, which, for this purpose, is placed, after being well pounded, over pots of boiling water to be steamed and made soft. When in this state, the seed is

POUNDING RICE.

pressed, and the oil flows out. The cakes of pressed seed are cut into small pieces and then reduced to a powder, resembling sand. This powder is used as soap by the Chinese in washing their bodies.

Many of the farmers in the southern provinces of Kwang-tung and Kwang-si prepare their lands so soon as they have reaped their second crop of rice, for crops of wheat and barley. As in England, wheat and barley are sown broadcast over the fields. The seed sown in the autumn yields its harvest in the early part of the following spring, *i.e.*, immediately before the approach of the season in which it is necessary to prepare the fields for the first crop of rice. In the north, however, as the seasons are almost as well defined as in England, and as, excepting the great heat of summer, the climate there is not very dissimilar to our own, the wheat, barley, and corn crops are sown and reaped at and about the same times as in England. These remarks apply also to Inner Mongolia, the valleys of which I found, when travelling there in June, 1865, had been brought to a high state of cultivation by Chinese farmers who had migrated thither from the northern provinces—chiefly Shansi and Shensi. So thick did these valleys—and I may include at the same time all the lands between Pekin and the Great Wall of China—stand with corn, that I was frequently reminded of the striking language of the Psalmist (Ps. lxv. 13), "The valleys also are covered over with corn; they shout for joy, they also sing."

All the arable lands of Inner Mongolia are occupied by Chinese farmers—a circumstance due, I suppose, to the fact that the Mongolians are essentially a pastoral people. When the farmers were reaping their corn crops, I observed that the sickle or reaping-hook was not the only implement in use. In some cases each reaper had a species of scythe very similar to our own, and a few men very quickly cut down large fields of grain. To the back of each scythe a basket was attached, into which the stems and ears of corn fell at every stroke. When the basket was filled, its contents were immediately emptied into a cart, drawn by a horse or bullock, which followed the reaper, and conveyed the grain to the homestead. I was astonished to see reapers, in some instances, plucking the corn up by the roots. Wheat,

barley, or oats, if reaped by the sickle or plucked up by the roots, is bound into sheaves and allowed to stand in the fields in the form of shocks or "stooks" until it is sufficiently dry, when it is conveyed in carts to the homestead.

The mill common amongst the Chinese for grinding wheat and barley, is very similar to that in daily use throughout India, Egypt, and all the countries of Northern Africa. It consists of two circular stones three or four feet in diameter. The lower or nether millstone is fixed to the floor, and has a slight elevation in the centre. The upper stone, or rider as it is called, has a concavity in its under surface, into which the convexity of the former fits. In the centre of the upper stone is a hole into which a large funnel of basket-work is fixed, and through this the grain passes down to be ground between the stones, and to fall over the edge of the lower stone as flour. The rider is rotated upon the lower stone by means of a bar three or four feet in length, projecting from it at right-angles, to which a bullock is yoked. In all the large towns and villages there are mills of this kind. In the mills of Canton, many of which are in the street of the western suburb called Cham-muk-lan, it is not unusual to see fifty head of draught cattle working by relays. To prevent them becoming giddy by the constant rotatory motion, the bullocks are blind-folded. In the northern and central provinces of China I have seen ponies, asses, and mules engaged in this labour. Water-mills are also known to the Chinese. In the province of Che-kiang I observed many such; in Kwang-tung, I saw only two or three, and these were in the vicinity of Macao. Each mill contains an altar in honour of the inventor of mills. After his death he was canonized, and is now by all millers honoured as a god.

On many of the farms in the central and northern provinces, I observed most luxuriant crops of millet. In those fields the soil of which was sandy, the crops were particularly heavy. Between each plant a certain space was allowed, so as to admit of the labourers weeding and hoeing between with facility. Of this grain, which grows to a height of eight or ten feet, there are, it appears, two kinds cultivated. The first or finer kind is used for food by the people, and the second or coarser kind is

CRUSHING BEANS.

used for feeding fowls and cattle. From the latter the Chinese also decoct a wine. When travelling in the province of Kiang-si, I had an opportunity of visiting an establishment in which wine was made from this plant; and the process seemed altogether similar to that carried out in the brewing of malt liquor in England. The stalks of millet, which have the appearance of tall, jointed reeds, are used for making fences; while the broad leaves, which spring from each joint, are, together with the panicles, made use of by the practical Chinese as fodder for cattle. The way in which they grind their millet may be described as follows:—A large circular daïs of stone-work, about three English feet in height, is erected on the homestead of the farm; or, if for the service of a village, in one of the most convenient places that can be selected. In the centre of the daïs is erected a wooden post. Round this, drawn by an ass, moves a framework, also of wood, in which a large stone roller revolves, like that which is used in gardens in England. Mills of this kind, I observed, were invariably superintended by women. In all probability they were used by the ancient Hebrews, as in the Talmud we are informed that the Jews had mills larger than the ordinary hand-mill, turned by asses. The millstone which is alluded to in the Gospel of St. Matthew, is in the original called an ass-millstone.

Besides the cereals whose cultivation I have described, a formidable list of crops, including beans, peas, the sugar-cane, indigo, cotton, cassia, and tobacco, remains to be noticed.

The bean farms in the northern provinces are very extensive; and, as the soil as a rule is a rich strong loam, the crops are very luxuriant. The varieties of this plant which the Chinese cultivate, are the tick and horse beans; and they prefer to sow them in February and March. After the fields have been well ploughed and harrowed, and manured with a compost consisting of rich mould and the dung of horses and cattle, or with gypsum, which appears to possess the property of forcing the growth of all leguminous plants, the beans are drilled or set in rows, either by an instrument or by hand, with spaces of about two English feet between. These spaces are regularly hoed, and weeds in the rows are carefully removed by hand. Hoeing is so essential

a part of the cultivation of beans that the success of the crop depends in a great measure upon the manner in which it is performed. So soon as the leaves begin to wither, and the pods to assume a dull dark appearance, the bean harvest begins, and the fields become the scene of the greatest activity. From the rising to the setting of the sun, labourers with sickles may be seen busy reaping the rows, and gathering them into sheaves. These remain in the field to dry, after which they are conveyed to the homestead, and threshed by means of flails. These extensive crops of beans and peas are grown for the sake of abundant supplies of oil. For this purpose the beans are placed in a circular trough, and crushed by a massive stone wheel drawn by oxen. The fragments are placed in large presses until all the oil has been expressed into vats. The bean cake from which the oil has been pressed is given, in part, to cattle, and, in part, sent to Swatow, Canton, and the ports of Formosa, where it is regarded as the best possible manure for sugar-producing lands.

In Kwang-tung there are also extensive bean and pea farms. The crops, however, which are produced on these farms are not crushed for oil, but used as food by the people. When threshed, they are sold in large quantities, and bought extensively by persons who gain a livelihood by selling bean curds. For this preparation the beans are reduced to flour by the ordinary Eastern handmill. The flour is then passed first through a strainer of coarse calico, and afterwards through one of a finer quality. It is then boiled for an hour over a slow fire, till it attains the proper consistency, and can be sold as food. The Cantonese are very fond of bean curds, which are prepared during the night to be ready for the morning meal. No sooner has the sun arisen than men may be seen in almost every street of the large cities and towns of Kwang-tung, selling the much relished preparation. It resembles *blanc mange* so much that for many months after my arrival at Canton, I quite thought that it was something of that kind. The Chinese also salt beans. For this purpose they place four catties of beans in a jar, together with one catty of salt, a half catty of ginger, and a few taels of almonds and other spices. The jar is then hermetically

CRUSHING BEAN CAKES.

BEAN CAKES.

sealed, and placed in the pantry. At the expiration of a month it is opened, and the contents are always agreeable to the Chinese palate. The most singular use, however, to which beans are put is yet to be recorded. Great quantities of them are purchased by a class called N'ga-Tsoi, who subject them to the following treatment in the large establishments in which they carry on their occupation. The beans are deposited in coarse earthenware jars, which are filled with very clear spring water. In a few hours the water is drawn off by the removal of plugs; and this process is repeated six times in the twenty-four hours. At the end of seven days the beans are inspected, and each is found to have produced a tender shoot. The beans with the shoots are then sold in the vegetable markets as great delicacies. There is an establishment of this kind at the gate of the old Sam-kai Miu, a temple in the western suburb of Canton. There are two wells in this establishment, containing water which in point of purity cannot be surpassed.

Peas are cultivated in much the same way. The soil which the Chinese consider best adapted for them is a light, unctuous earth or marl; and it appeared to me that they thought it could not be too much pulverized by the plough and harrow. Great attention is given to keeping the plants free from weeds; and the traveller passing through the pea districts may often see numbers of labourers engaged in weeding. When the seed on the lower part of the stem is ripe, the harvest begins, as the seed is apt to be lost through the pods bursting if the crops remain longer unreaped. The straw is either pulled from the root, or cut by reaping-hooks. It is then gathered into heaps and left to dry, being frequently turned over by forks in order to facilitate drying. It is next conveyed to the homestead, and made into stacks, which are eventually threshed by flails. The seed is then pressed for oil. The pea-cake which remains after the oil has been expressed, is, like the bean-cake, sold as manure for the sugar plantations of Kwang-tung and Formosa.

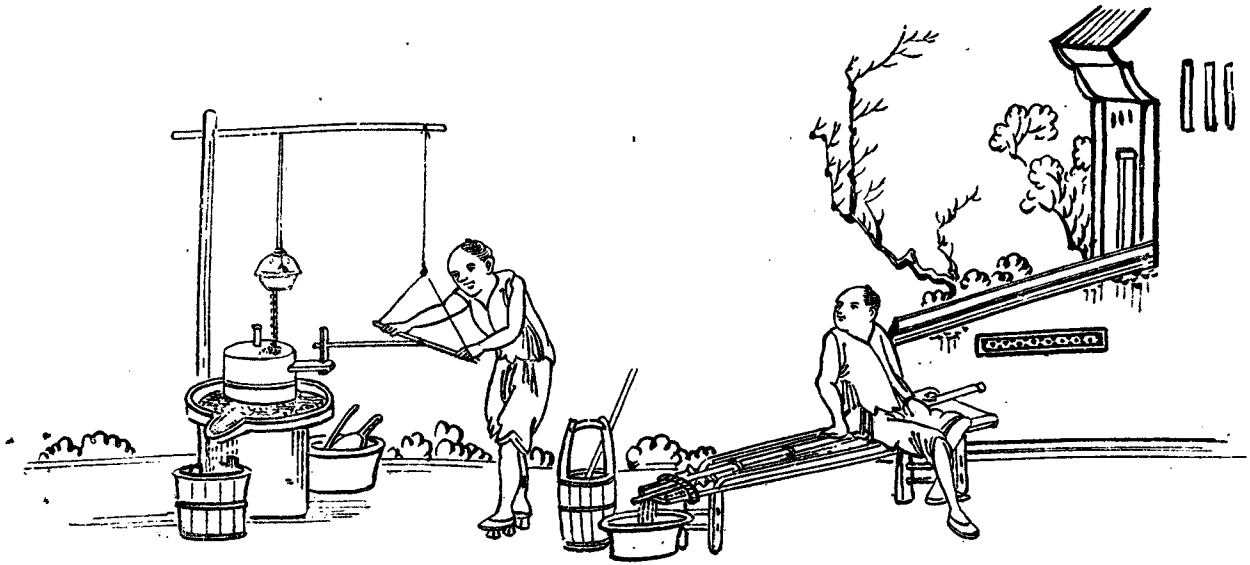
Pea-nuts are also produced in very large quantities, especially in Kwang-tung. The harvest of this plant takes place during the months of December, January, and February. The nuts are exposed for sale in all fruit shops, and their consumption by

the people is very great. Large quantities are grown by farmers who value them highly for their oil; and it is usual to find a chamber on the farms, containing all the necessary appliances for extracting it. The following is the process:—The pea-nuts are placed in set pots or coppers, in which they are well steamed preparatory to being pounded. The pounding is performed so carefully and gently as to remove the skin or shell of the nut without breaking in the least degree the kernel, which is then placed in a press where it remains until every drop of oil has been expressed into the vat. The cake formed in the press is sometimes used as manure for rice lands, sometimes as food for cattle; while the shell of the nut, which was in the first instance removed, is used as fuel. One of the largest pea-nut farms which I had an opportunity of visiting was at Shā-lee-yune, a village situate thirteen English miles to the north of Canton.

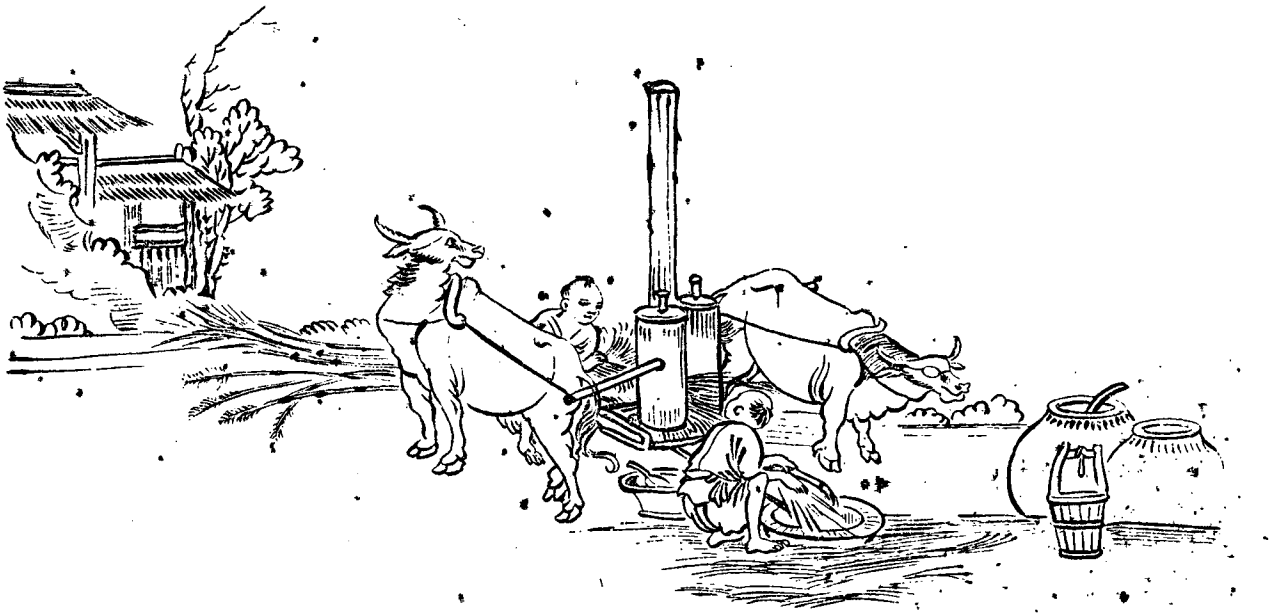
We now pass to the culture of the sugar-cane. Of this plant, which in point of importance ranks next to wheat and rice among the vegetable products of the world, and which has become the first article of maritime commerce in the western hemisphere, China is, I believe, the parent country. It is conjectured that the original word in the Old Testament which has been rendered sweet cane,[1] has a distinct reference to this plant. It is certainly clear that the sweet cane or calamus was an article of merchandise in ancient times, and, as it is spoken of as coming from a far distant land, it is equally clear that it was not the production of Palestine, or of any contiguous country. The conjecture, however, that it is the sugar-cane of commerce, has, in my opinion, been shown to be highly improbable by Dr. Moseley in his treatise on sugar.

The cane of the *saccharum officinarum*, as this plant is termed by botanists, is very like the common reed, and its stem, which is very knotty, not unfrequently exceeds twenty feet in height. From each of its knots or joints, which number from thirty to forty in each stem, grow long, narrow leaves. The land set apart for its cultivation is well manured in the first

[1] The passages of Scripture which contain a reference to the sweet cane are Ex. xxx. 23; Song of Sol. iv. 14; Is. xliii. 24; Jer. vi. 20; Ezek. xxvii. 19.



GRINDING PEA-NUTS.



CRUSHING THE SUGAR CANE.

place with bean or pea cake, after which it is formed into long rows or ridges, with four feet between each ridge. Holes two feet apart are then made in the ridges with a hoe, and cuttings or slips of the cane are placed in them, each about a foot and a half long. These slips consist of the tops of the cane with two or three of the upper annular joints, the leaves being snipped off. Between the ridges it is now necessary to pour liberal supplies of water. The canes are preserved upright by means of poles, from the tops of which stretch thick bamboo rods or cords, against which the slips incline. To keep out vermin of various kinds, the brakes are inclosed by fences of matting from two to three feet high. This acts as a strong protection against land crabs, pests which, when once admitted into a sugar plantation, prove very destructive. Like the rice crops, the sugar crops are two annually. When ripe the canes are cut down, great care being taken to cut them as near the ground as possible, as the longer joints contain the richest juice. The canes are then bound together in bundles and carried at once to the mill, which is a very rude and simple contrivance. In the compound of the mill many male and female peasants are busily engaged in cutting away the two or three topmost joints, a preparation thought necessary before they can be placed in the hands of the miller. The tops lopped off are used as fodder for cattle, or as fuel for the fires over which the juice is boiled.

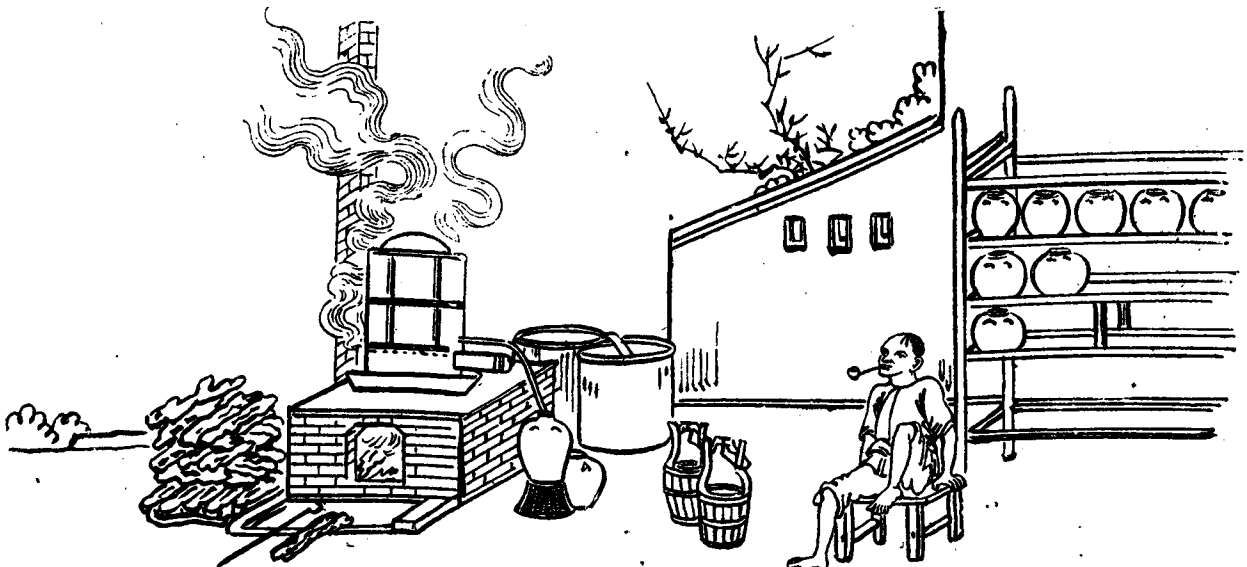
The canes are now ready to be pressed. They are passed between two stone cylinders, which work in an upright position. One of these is set in motion by a yoke of buffaloes, and, by means of cogs, makes the other revolve with it. The juice of the canes crushed between these cylinders, is received in a tub, the contents of which are immediately poured into a large set pot to be boiled. The boiling of the juice immediately on its expression from the cane, is rendered necessary by the fact that it would certainly become acid if it were allowed to remain in the tub from thirty to fifty minutes. Before it is boiled, lime is added to separate the feculent matters which it contains from the juice. The boiling effects the evaporation of the watery particles, and brings the syrup to such a consistency as to

crystallize when cool. With the view of draining the molasses from the crystallized sugar, the contents of the pot are poured into small wide-mouthed earthenware jars, each narrowing down to a point where there is a perforation. After a few days the syrup granulates, and, when this stage has been reached, the hole in the lower end, which had been previously closed, is unstopped to allow of the molasses gradually draining off. The sugar is now rendered white and pure by the following simple process. A quantity of it is spread upon the ground, and above it is placed a layer of the cellular portion of the trunk of the banana tree. Upon this layer another layer of sugar is placed, and so on, until a pyramid has been erected. These layers of the trunk of the plantain tree absorb the colouring matter, and render, the sugar pure and white.

All the canes, however, are not used for the manufacture of sugar. Many are sold to fruiterers, by whom they are cut into lengths of from six to ten inches, and exposed in this form for sale in the shops or stalls. For these sticks of sugar-cane, of which the Chinese are very fond, there is a great demand.

The lands best adapted for the sugar-cane are in the district of Shek-loong, in the vicinity of the Low-fow range of mountains, in the province of Kwang-tung. The sugar which is grown in this district sells at the highest price.

Another of the most valuable agricultural products of China is the indigo plant (*indigofera*). It has been supposed that this plant cannot be produced on lands outside of the tropics. This, however, is a mistake. I have seen indigo growing, not only on lands near Canton, which is within the tropics, but on lands in some of the central and northern provinces in Inner Mongolia, and in the Island of Formosa. The seed is sown in long, narrow furrows, about two and a half inches in depth. Between each furrow is a space of ten or twelve inches. The seeds quickly take root, and, in the course of a few days, the plant shows above ground. Great care must be exercised in keeping the ground clear of weeds. After two months from the sowing of the seed the plant, which is of a shrubby nature, is in full flower, and contains its greatest quantity of colouring matter. It is now reaped. The reaper holds the plants in his left



A DISTILLERY.

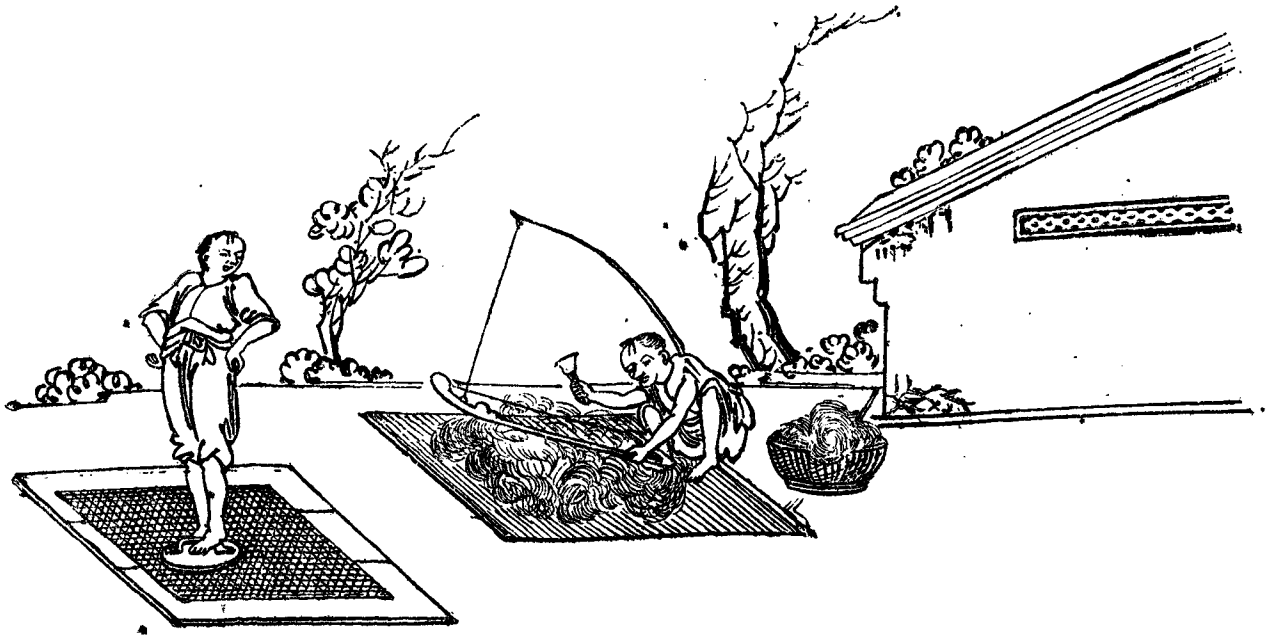
hand, and with his right hand cuts them with a sickle. He then binds them into sheaves. In six or seven weeks more, a second crop from the same roots is ready for harvest. So prolific is this plant that from the same roots three or four crops are not unfrequently gathered in the year. The roots, however, are considerably weakened after the second harvest, and the yield is much inferior. When the sheaves have been conveyed from the field, they are placed in stone or cemented vats, containing water, with which lime is frequently mixed. After they have remained in these vats for some hours, fermentation takes place. The time, however, which elapses, depends in a great measure on the temperature. At Tai-wan Foo, the metropolis of Formosa, I saw several vats, containing indigo plants, in which, I was informed, fermentation had taken place in ten or eleven hours. This was a remarkably short space of time, as eighteen or twenty hours not unfrequently elapse before the plants ferment. I ought to add that the weather at the time—the summer of 1874—was intensely hot. When fermentation has taken place for a sufficient time—a point of the utmost importance, and requiring skilful judgment—the liquor is drawn off by cocks into other vats, in which it is well beaten with paddles. This makes the colouring matter dark blue, and gives it a tendency to precipitate. After two hours the liquor is drawn off from the precipitate, which is then boiled to the necessary consistence, after which it is transferred to straining-cloths or bags, in which it is suspended from beams to drain. After being well drained it is exposed to the burning heat of the sun until its moisture has been perfectly evaporated. The indigo is then ready for use, and is formed into the cakes familiar in commerce. In the East Indies, the processes of gathering the plant and preparing the dye for the market, differ to some extent, I believe, from those which I have described.

The lands most famous for their yield of indigo are those of Pak-loo, in the province of Kwang-tung; and the principal indigo market in Canton is in the street Tai-luk-poo.

Although it was not cultivated by them, cotton, which the Chinese call Min-fa, was known to this people at a very early date; and it is supposed that a reference to it occurs in the

Shoo-king. The Chinese did not cultivate cotton for themselves until during the dynasties of Sung and Yuen, A.D. 1127 to 1333. The provinces in which it was first cultivated were Kwang-tung and Fo-kien. These, doubtless, owed their priority to the fact that their ports were the first, and probably for a considerable time the only, ports at which foreign vessels were permitted by a jealous government to touch. It appears, however, from a book on the cultivation of cotton, written by a literate named Lu Kwong-kee, who flourished in the Ming dynasty, A.D. 1368 to 1628, that the provinces of Shansi and Shensi were scarcely, if at all, behind those of Kwang-tung and Fo-kien in this enterprise. This statement may at first sight seem improbable, as foreign ships are not known to have proceeded further north at that time than the Fo-kien port of Chin-chew. It is an historical fact, however, that between the provinces of Shansi and Shensi on the one hand, and India on the other, there was frequent communication at the earliest time; and that, whilst foreign vessels were conveying cotton to the ports of Kwang-tung and Fo-kien, beasts of burden were carrying it in equal quantities over the western provinces of China to Shansi and Shensi. A knowledge of the cultivation of the plant is said to have been conveyed to the province of Kiang-soo by an intelligent and enterprising lady of the Wang family. This benefactress of a vast portion of the human race lived in the Yuen dynasty. From the province of Kiang-soo a knowledge of cotton cultivation spread quickly throughout Hoonam, Hoo-peh, Honam, Ngan-hwuy, and other provinces. The lands upon which cotton is grown in these provinces, are clearly well adapted for this purpose; and, in the summer of 1865, I observed vast plains teeming with the plant. In Kwang-tung the lands which are said to produce the best cotton are those of San-tsoo, or San-tchow, in the district of Pun-yu. In the country surrounding a village named Sheung-king, which lies in a pretty valley miles beyond the White Cloud mountains, I observed crops of the plant in 1868.

The cotton plant is grown upon land from which crops of wheat or barley have been taken. Having been well manured with bean cake, the soil is carefully ploughed and harrowed.



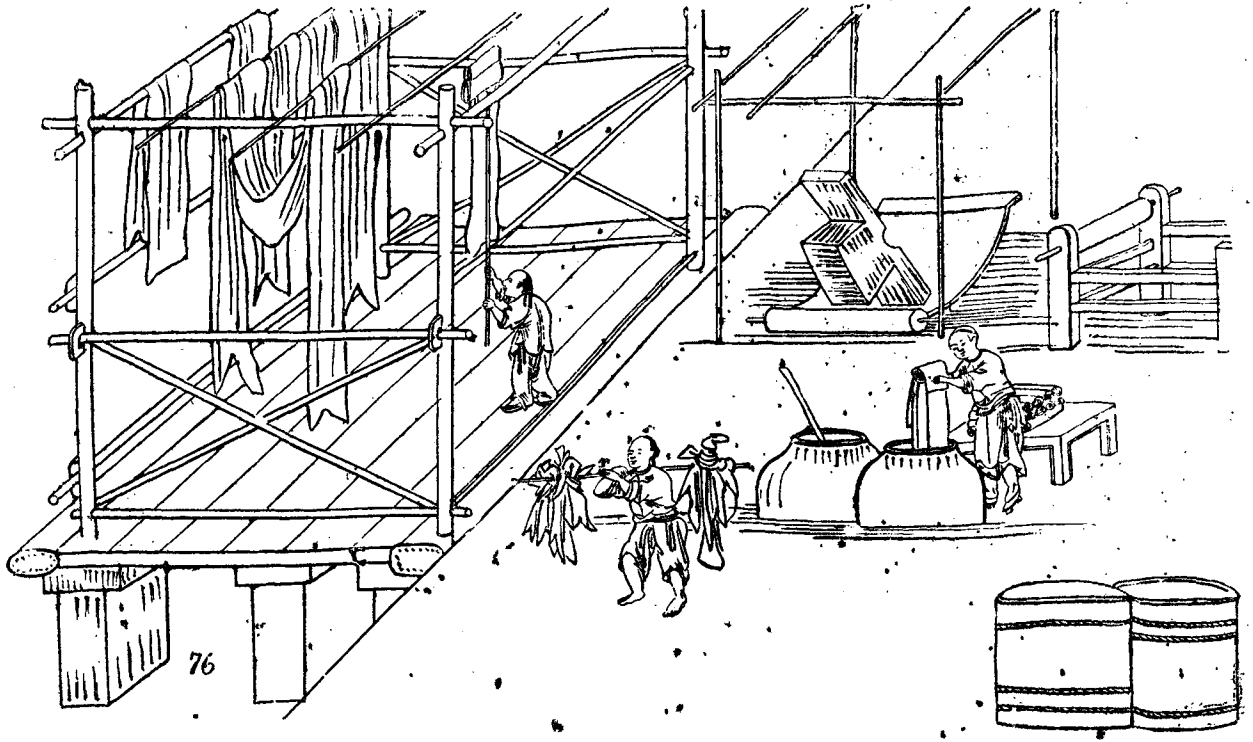
CARDING COTTON.

The seed is sown in June, either broad-cast, or by depositing it by hand in holes dibbled for its reception. As its growth is very rapid, it soon appears above ground. It seldom, however, reaches a greater height than a foot and a half. The foliage is dark green, and the flower, which comes in the month of August, is yellow. When the plant is in flower, the pods become very much enlarged, and eventually so ripe as to burst, when the cotton is at once reaped, as the heat of the sun at meridian affects its colour. The winds at this season are also a powerful enemy to the cultivator, and carry away the contents of the capsules which have become over-ripe. The harvest is reaped by women and boys, each of whom is provided with a basket, into which the cotton is deposited as it is plucked. On being taken to the homestead, the cotton is passed between two wooden rollers, set in motion by a hand wheel. The seeds, being too large to pass between the rollers, are pressed out of it, and fall into a basket placed to receive them. The seed intended for the next year's crop is exposed to the sun to dry, and preserved in earthenware jars. What is not so required is sold to oil merchants, who press it by heavy weights in order to express the oil. The seeds are regarded by some people as wholesome food, and are sometimes boiled and eaten. They are supposed to impart strength to the kidneys. They are also held in great esteem by delicate women, as they are believed to give fresh vigour to the debilitated female system. The stems of the plant are not thrown away, being regarded by this thrifty people as an excellent fuel.

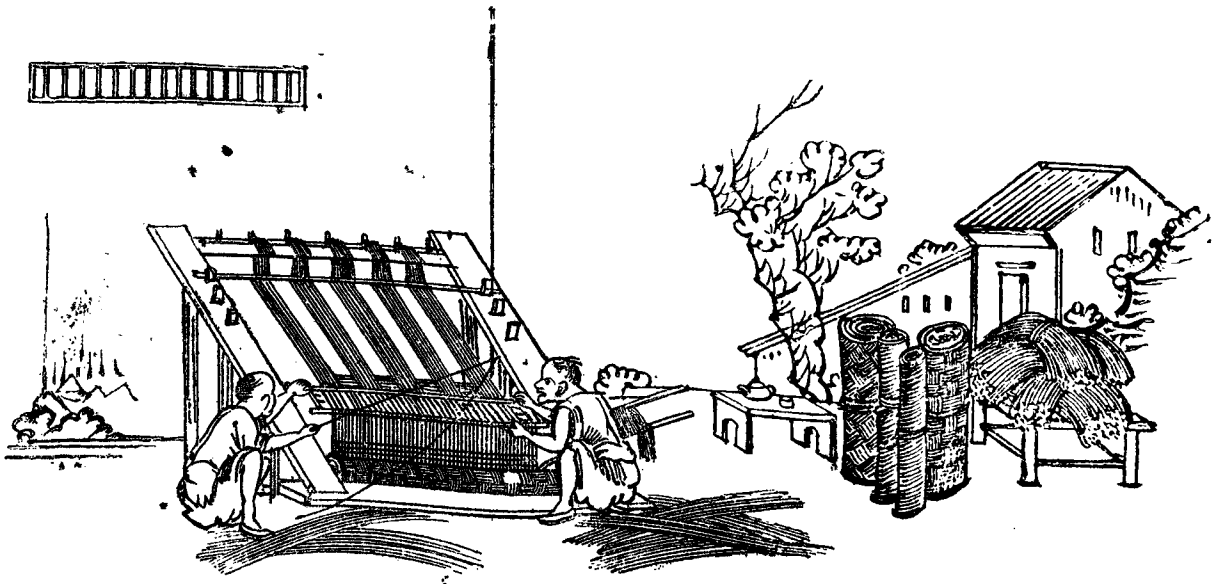
After it is sold, the cotton is sent, before being spun into thread, to establishments where it is placed on the ground, and loosened and cleansed by an instrument called the Tee-kung, or earth-bow. It is then spun into yarn, by an ordinary spinning-wheel, which is to be found in every cottage. The looms which this supply of yarn serves to keep going, are plied by women as well as men; and in all cotton-producing districts weaving is pursued to a very great extent. The cloth called nankin, generally written nankeen, is of the greatest durability. It obtained its name from the fact that it was first manufactured at Nankin. During my stay in this

yellowish city, I was informed that it was woven from a cotton for the production of which the lands in the vicinity were very famous. At the time of my visit these lands had been lying fallow for several years, in consequence of the great paucity of labourers, many of whom had been killed or sold into captivity at the time of the great Taiping rebellion. This cloth is also produced in large quantities in the province of Kiang-soo. At Han-kow, a large town in the province of Hoo-peh, I found many cotton-weavers. In several of the shops which I visited, I found them busily engaged in the manufacture of material used for the lining of dresses worn by the Chinese in the winter season. In the loom, this fabric resembled a kind of coarse towelling, but when it was taken out, well brushed, and vigorously shaken by the weaver, a thick nap appeared on its surface, giving it the appearance of white fur. At Han-kow, and at Nankin, I saw many weavers engaged in making cotton velvets. These fabrics were of a dark-blue colour, very soft and smooth to the touch, and apparently very durable. What, however, afforded me most amusement in these weaving shops was a machine for winding silk threads from bobbins. The threads as they were wound off were made to pass through water for the purpose of rendering them soft and flexible.

The dying establishments to which the weaver sends his cotton fabrics—at least in the localities which I have enumerated—consist of one large room, in which several vats are arranged. The dye which is generally used is indigo; and an infusion of it is made with water, to which are added wine and a little lime of the shells of cockles. The ratio in which these ingredients are mixed together is as follows:—One picul of indigo, three catties of wine, and a little lime, to thirteen piculs of water. In this infusion the fabric steeps for half an hour. It is then removed, and, when the water has been squeezed out, it is dried in the sun. Each web is subjected to this process no fewer than eleven times; after which it passes into the hands of a workman who spreads it out in the sun, and damps it by filling his mouth with water, which he ejaculates, to use



A DYE-HOUSE.



MAT-MAKING.

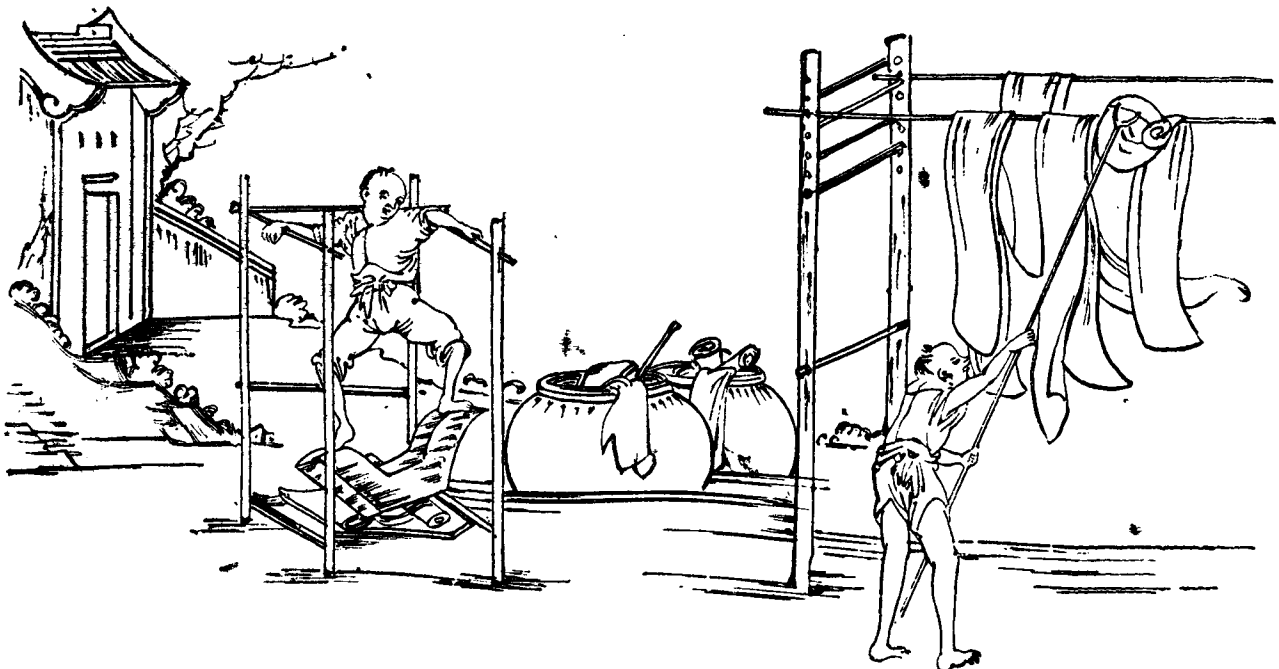
Lord Jeffrey's expression, over the fabric. When sufficiently exposed to the action of the sun, the cloth is placed in the hands of the calenderer, each dyehouse being provided with two or three of this class of workmen. The Chinese mode of calendering is very rude and simple. A wooden roller, round which the cloth has been wound, is placed on a board about three feet square, which is made fast to the earth. Upon the roller is placed a large stone (see engraving). The workman, standing upon the stone, sets it in motion with his feet, and succeeds in imparting to the cloth a bright glossy appearance. This mode of calendering appears to be universally practised throughout China. At Nankin, Woo-see, and other cities on the banks of the Grand Canal, I observed that the stones used for this purpose were much heavier than those used at Canton. The calenderers, however, in the northern cities are much inferior as workmen to those of Canton.

Prussian blue is also much used for dyeing. At one time it was largely imported by the Chinese. According to McCulloch, however, a Chinese sailor ascertained, when in England, the manner in which it is manufactured, and on his return home gave his country the benefit of the information which he had acquired, so that importation stopped. At Fat-shan, I visited several large establishments where it is manufactured. On the hills near the Shu-hing pass of the western branch of the Canton river there are, I believe, water-wheels by which pestles are kept at work pulverizing the dye.

Another noteworthy plant among the agricultural products of China is cassia, or wild cinnamon, a tree of the bay tribe. The cinnamon gardens are in the provinces of Kwang-si and Yunnan. When found in their natural state, the trees are often upwards of forty feet high, and seldom less than a foot and a half in diameter. It is customary, however, to fell the large stems, as the best cassia is obtained from the tender shoots from the roots, which are not allowed to grow higher than nine or ten feet. The shrubs thus formed generally consist of five or six shoots, and are covered with foliage, which, from reddish yellow in the first instance, eventually become green. They are in full bloom in the month of January, and the flowers, which are in clusters,

are white. A supply of plants is maintained in some instances by seed, and in others by transplanting saplings. The latter are planted three or four feet apart, and are pruned at stated intervals, so that they never reach their natural height. In two years they yield bark, after which they are barked twice a year, at the close of the former and of the latter rains. The heavy rains with which tropical lands are visited are said to render this process—in which knives specially made for stripping the bark are used—an easy one. When removed, the bark is exposed to the sun for a couple of days, so that it may in some measure ferment. The epidermis is then stripped off, after which the bark gradually dries and assumes a tubular form. The broken twigs and leaves of the cassia-tree are not wasted, being used for the distillation of an oil to which the Chinese attribute medicinal properties. Large quantities of cassia are sold at Canton to foreign merchants, by whom it is exported chiefly to German ports. It is also used by the Chinese themselves for culinary and other purposes. The largest and most flourishing cassia hong at Canton, is that of Chow-hing.

I observed the cultivation of tobacco in quantity sufficient for an immense consumption, to be carried on in all parts of the empire, and in Inner Mongolia and Formosa. As it requires considerable heat to bring the tobacco plant to perfection, it is of course cultivated with greater success in the provinces nearer to the tropics. Large quantities are produced in Kwang-tung. At Kong-moon, in the district of San-wooee, the tobacco-fields are very extensive. The best Kwang-tung tobacco, however, is produced in the prefecture of Nam-hung. Tobacco requires a very rich mould, and the land on which it is grown must be free from inundations. To hasten its growth as much as possible, the ground should have been deeply trenched, and well manured with bean or pea cake. This manure, which we have seen to be very extensively used by the Chinese, is preferred to the dung of horses and cattle, as the latter has a tendency to impart a disagreeable flavour to the leaves. The seed is sown in spring in a well-cultivated seed-bed. In provinces where the nights are at all cold at this season, the beds are covered with straw or mats. The fields into which the plants are to be transplanted,



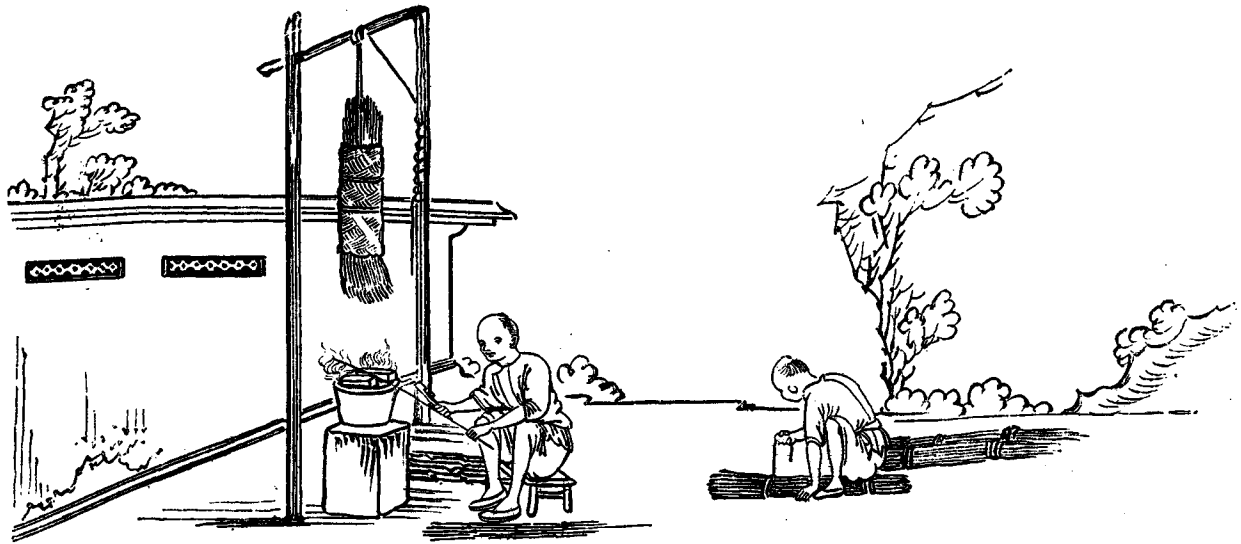
CALENDARING.

are formed into ridges about two feet in width on the surface, with a space of not more than a few inches between each ridge. The plants are carefully removed from the seed-bed by small, spades, great pains being taken not to shake the earth from the roots. They are then placed in the holes sixteen inches apart, which have been prepared for them in the ridges. While the plants are growing, much pains is taken to keep the rows free from weeds, the growth of which would greatly interfere with the luxuriance of the crop. At frequent intervals, the earth is loosened between the plants. The observance of this duty greatly accelerates their growth. When the leaves have attained a certain size, it is necessary to pluck the lower, with the view of increasing the size of the upper leaves. The stem grows to a height of from four to six feet, and is laden with ten or twelve large juicy leaves. In the autumn these assume a pale green colour with a slight tinge of yellow. This is a sure indication that the plants are ripe. They are, therefore, immediately reaped, the plants being cut very close to the ground, where they are left lying for a few hours to dry, great care being observed to hasten the process by turning them over very frequently. Exposure to the dews of night would prove very injurious to the crop, and it is gathered into the garner before the close of day. Here the cut stems with the leaves, are arranged in heaps, so that they may sweat. At the end of four days, the sweating process at this stage is regarded as having come to an end. The stems with the leaves still on them are then hung up in light, airy rooms to dry. When quite dry, they are laid in heaps upon trays of trellis-work, and covered over with mats to sweat again. At frequent intervals the heaps are carefully examined, lest the heat should become too great. When the fermentation is complete, the leaves are stripped from the stems, bound together in bundles, and conveyed to the market for sale.

When a tobacconist has purchased several of these bundles, they are conveyed to his manufactory. Here, the first process to which they are subjected, is the removal of the leaf from the stalk. This is performed by women, girls, and boys, who hold the leaves in the left hand, and remove the stalks by a sudden

pull with the right. The leaves are now conveyed to another chamber, where they are broken into shreds, and scattered upon a wooden daïs, which may suitably be compared to an English threshing-floor. The shreds are trodden under foot by men, and, at frequent intervals, sprinkled with oil. Should the manufacturer desire to give a reddish colour, he sprinkles the leaves with a powder called Hung-tan, or Chu-sheak, *i.e.*, red stone. The fragments, having been well trodden and well sprinkled with oil, are gathered together, and packed in certain quantities between boards. These boards with their contents are then removed to a large press, where the tobacco is squeezed into, at most, one-third of its former bulk. Near this press there is a tub to receive the oil, which under the great pressure exudes freely. To destroy their elasticity, the leaves remain for several hours in the press, and are taken out in large hard cakes. These are forwarded to the cutting chamber, where they are distributed to workmen, each of whom is provided with a plane, like that which a carpenter uses for the surface of boards. The cutter works in a slanting position, and, placing his cake of tobacco between his knees, planes it into small heaps. Other workmen place these heaps upon tables, and, wrapping them in paper, make them up into packages of various weights, as is done with shag in England. To each manufactory is attached a shop, where much of the tobacco planed in the manner I have described is sold by retail. In the provinces of Shang-tung and Kan-su the tobacco is not cut, but prepared in the form of cakes. In this form it is brought to Canton in large quantities, where it finds a ready sale. The Cantonese invariably use the hookah when smoking this tobacco, as it is necessary to purify its smoke by passing through water.

One other kind of tobacco requires notice. It is that known as "pigtail," and consists of a rope as long and as thick as the queue of a Chinaman. The process of making it, which is done by a single workman, is similar to that of plaiting the hair. It appears to me, however, that "pigtail" tobacco is prepared not by the Chinese, but by the aborigines who inhabit the mountain fastnesses of Formosa. The Chinese also prepare tobacco for sale in the shape of cigarettes, which are to be bought at the



PREPARING REEDS FOR PIPE STEMS.

CHINESE PIPES.

cheap rate of three for one cash. These are manufactured by hand, and consist of a small quantity of broken tobacco rolled in a narrow strip of white paper, which they call Soon-tsoo-chee.

In all probability, the seeds of the tobacco plant were brought to China by the Portuguese, or the Spaniards, during the sixteenth century, after which the cultivation of the plant soon became general. In 1641, Tsung-ching, who was at that time Emperor, issued an edict to his Manchu subjects, in which he strictly commanded them to abstain from its use. Seeing that the great majority of Chinese men and women in all ranks and conditions of life are smokers, and that it is the fashion for girls of even eight or nine years of age to have as an appendage to their dress a silken purse or pocket to hold the pipe and tobacco to which they aspire, even if they do not already use them, it will be acknowledged that the invectives of this sovereign, and of some of his successors, have not been very effectual. Curiously enough, a few years prior to that in which Tsung-ching's edict was issued, we find James I. of England also engaged in endeavouring to suppress the habit of tobacco-smoking in our own country by his famous *Counter-blast*. To show the rapid spread of the practice at that time, I may quote a sentence from the Commission which was then addressed to the Lord Treasurer. His Majesty observes :—"Tobacco, being a drug of late years found out and brought from foreign parts in small quantities, was taken and used by the better sorts, both then and now, only as physic to preserve health; but that persons of mean condition now consumed their wages and time in smoking tobacco, to their great injury and to the general corruption."

As materials for making pipes, the Chinese use metal, cane, bone, and different kinds of wood. The forms in which their pipes are made are very various. The most singular is the hookah, to which allusion has already been made. Aged and infirm men have pipes the stems of which are long, so as to admit of their using them as staves.

In this account of the tobacco plant in China, from its first appearance as a seedling to its consumption as a narcotic in the

bowl of the smoker, we have wandered from the fresh fields where we found it growing; and we must wander once more afield before concluding this division of the subject. The very extensive reed-fields to be found along the banks of the Yang-tsze, deserve to be noticed. In passing through the prefecture of Cha-yu, or Kia-yu, in the province of Hoo-peh, I found reeds being conveyed to the homesteads in bullock waggons of two and four wheels; and it appeared to me that the wealth of this prefecture was derived in a great measure from this source. On a visit to Kam-poo-sheng, a walled city not far distant from Nankin, I walked over several acres of reed lands, and found that they formed an excellent cover for hog-deer. At frequent intervals I disturbed pelicans, wild geese, and ducks. The reeds are cut down by farmers in autumn, and conveyed to the nearest markets and sold for a great variety of purposes. They form an excellent material for boat-covers, and are purchased in large quantities by boat and ship builders. They are also very extensively used in the construction of cottages and huts, both the outer and inner walls of which are made of them, and rendered impervious to wind and rain by thick coatings of mud. Of the feathery tops of the reeds the Chinese make shoes which, in cold weather, are very comfortable. In some districts they are used extensively as fuel. One of the most prosperous reed-markets I visited was held at the West Gate of the city of Nankin.

CHAPTER XXIV.

AGRICULTURE.—STOCK FARMING.

I HAVE confined my observations on agriculture, so far, mainly to the cultivation of the soil, and to the various crops raised by the Chinese farmer. In the present chapter I shall notice in detail, with occasional digressions, which I trust the reader may find not without interest, the various kinds of live stock to be found on Chinese farms, and the principal features of the treatment of these animals in health and in disease.

Upon the open plains of the southern and central provinces it is customary to see herds of buffaloes graze. This animal—the *Bos bubalus* of naturalists—is of immense service to farmers by its capacity for great and long-continued exertion in the yoke. Its colour is dark, its hair is thin and coarse, and its long horns lie back, nearly level with the neck, and curving upwards as they taper to a point. Its proportions indicate very great strength, and its spirit and courage are very high. Indeed, in India one of the pastimes in which native princes sometimes indulge, is a contest between a trained buffalo and a tiger, and it is stated that in these combats, the former is generally victorious. The wild buffalo of India, the *arnee*, is a much larger animal, however, than the domesticated buffalo of the Chinese farmer. Indeed, there are so many points of difference in the varieties to be found in different parts of Asia, that naturalists have been led to affirm the existence of separate species. In the breed which the Chinese rear, I found the specimens vary considerably, and the measure of strength and size

to which they attain depends largely upon the way in which they are reared. With liberal feeding, the buffalo is capable of becoming a very fine animal, standing about six feet high at the shoulders, and measuring about ten feet from the tip of the nose to the root of the tail. The largest specimen which I saw during my long residence in China was on the occasion of a visit which I made to the Golden Island, in the Toon-ting lake, in the province of Hoonan. In the look of the animal there is something very treacherous; and it appears to be suspiciously watchful of Europeans in particular, regarding them with quick, furtive glances, and often attacking them without the slightest warning. From its great fondness for bathing, the Chinese give it the name of the Sui-Ngow, or Water Cow. Its greatest happiness is in a deep pond, shaded by wide-spreading branches of the banyan-tree. Immersed in such a pond, its reclining horns beneath the surface of the water, and with no portion of the powerful frame visible but its eyes—sometimes drowsily closed—and its nostrils, its enjoyment seems to be intense. The flesh of this animal is very coarse, and it is generally bought for food by the lower orders.

The yak, or grunting ox, although it is not a portion of the stock of a Chinese farm, deserves notice as a beast of burden. It is a native of the range of mountains which divide the exclusive country of Thibet from Bhootan, and derives its name from its peculiar voice, with which it is wont, especially when overloaded, to express its feelings in a loud, melancholy, monotonous, and persistent grunting. Its colour is generally black, but the hair, which—especially in the finer varieties—grows in rich profusion on the forehead, neck, chest, hump, and tail, is quite white and of great length. The hair of the tail in particular, is so long that the French give this animal the name of *Bœuf à queue de cheval.* The tail reaches to the ground, and becomes quite clotted with mud when the roads are wet and dirty. Consisting of an abundance of fine silky hair, it is much prized by the Tartars and Chinese. When it has been dyed red, they use it for the tufts with which they decorate their summer caps or bonnets, and adorn their standards and bucklers. When mounted on a handle, it serves as a *chasse-mouches*, or chowrie,

to whisk off mosquitoes and other insect pests with which eastern countries are infested. Among the Turks, mounted on the point of a spear it is one of the ensigns of a pacha's dignity. The yak is domesticated by the Tartars, and its milk, of which it yields an abundant supply, is a useful and nourishing article of diet. For the purposes of a team, the animal does not appear to be well adapted, and consequently it is not used, in China at least, as a beast of draught. It is much employed, however, as a beast of burden, and as the roads are steep and rugged, it is fortunate that it is very sure-footed.

Although herds of buffaloes may be seen grazing upon the plains of the southern provinces, the sight of rich pastures well-stocked with milch cows, so common and delightful in England, is rare in these regions. There are scarcely any grazing farms in the south of China. What may be termed the milch cow of the southern farmer, although he uses it for the purposes of the team, belongs to the humped or zebra kind, and is similar in point of size to the smallest breeds which are reared in the north of Scotland, and in the Isle of Skye. The hunch or fatty excrescence on its shoulders is not large, although it sometimes reaches a weight of ten catties. It might be supposed that this hunch, with the loose, deep dewlap, which is also characteristic of the animal, would give it a clumsy and heavy look. But the compactness of its body, especially from the shoulders backwards, the clean-cut shapeliness of its limbs, and the elegant proportions of its head, combine to distinguish it as an animal possessing great symmetry of form. The general colour of the breed is yellow, although a large number of them are black. Their horns, which are bent backwards, are short and round; yellow at the base, and white at the tip. These cattle are easily fed and afford very good beef. It is, however, to supply the tables of foreign residents in China that they are killed, a Chinese, by the laws of his country, being strictly prohibited from slaughtering an animal of such essential service to the farmer in the cultivation of his land. A man who slaughters a draught cow, or ox, exposes himself by the first offence to receive a flogging of one hundred blows, and to be imprisoned in the cangue for a period of two months. For a second, he is sentenced to a flogging of

one hundred blows, and extra-provincial exile for the period of his natural life.

A short digression may be permitted here on the use of milk in the southern provinces. I refer especially to Kwang-tung. Fresh milk is not used by the Cantonese. It is a great mistake, however, to suppose that milk has no place in their dietary. On the contrary, the curdled milk of these cows, as well as that of buffaloes, which is very rich, is highly esteemed. In the evening and at night, more especially in the heat of summer, they partake of curdled milk which is prepared with sugar and vinegar, at their homes, or at restaurants call N'gow Ni-poo, or Cow Milk Saloons. It is supposed by many that the milk which Abraham set before the angels in the plains of Mamre, and which Jael gave to Sisera, was a preparation of this nature.

Although the Cantonese do not use fresh cow's milk, many of them do not hesitate to partake of milk from the breasts of women. These persons are aged men and women, whose infirmities have made an ordinary diet insufficient for their support. In a very popular Chinese work, which gives an account of twenty-four remarkable instances of filial piety, we read that a lady of the family, or clan, Tong, was so much devoted to her mother-in-law, who was a very aged woman and without teeth, as to deprive her child of his necessary supplies, in order that she might have some left in her breasts for the old age of the former. The work to which I refer is illustrated, and there is a representation of the old woman being suckled by her daughter-in-law. I have occasionally seen similar representations painted on porcelain cups. Dr. Hobson, a learned physician, and one of the greatest philanthropists that ever resided in the city of Canton, writes in one of his medical missionary reports:—

"An infant a few months old, in consequence of the mother being unable to continue nursing, was committed to a Chinese wet nurse, and, as money was no object, the woman that had the best supply of milk was chosen for this purpose. For a few days, the child seemed to go on tolerably well; but it soon became affected with head symptoms; and, as one child had died a year before from symptoms somewhat similar, the parents became alarmed, and begged that I would come in consultation

to see the child. I found the child lying listless, and almost insensible, on a friend's lap, labouring under the symptoms so graphically described by Dr. Marshall Hall and Dr. Watson, of spurious hydrocephalus. I examined the nurse, who was a young, healthy-looking woman, with breasts full of milk to overflowing. I had some put in a cup for inspection; it threw up no cream, and looked pale and watery. On further investigation, I discovered that the woman had been in the habit of selling her milk in small cupfuls to old persons, under the idea of its highly nutritive properties; and thus her milk, though abundant in quantity, soon became quite degenerate in quality, and instead of being nutritious, was actually poisoning the child dependent on it, and now fast sinking from inanition. I recommended the nurse to be changed immediately. Happily, a suitable one was found in a few hours, and in two or three days afterwards I saw the child laughing and playing on the sofa by the side of its new nurse."

In the northern parts of China, and especially in Mongolia, where the grazing lands are very extensive, milch cows are kept in large numbers. When traversing the vast rolling plains of Inner Mongolia in 1865, I saw several very large droves of cattle; and at all the Mongolian encampments at which I stopped I obtained copious supplies of fresh milk. Essentially pastoral in their mode of life, these people, like the patriarchal fathers of Israel, dwell in tents; and, in all probability, the tents to which we have frequent allusions in the writings of Moses, were very similar to those beneath which the Mongolians live at the present day. The first mention of the former takes us back to antediluvian times, and in Genesis (iv. 20) we are told that Jabal "was the father of such as dwell in tents, and of such as have cattle." From the minute account given in Exodus (xxvi. 14) of the tent made for the tabernacle, we may conclude that, in early times, it was usual to cover tents with the skins of beasts; and at this day they may be seen on the plains of Mongolia covered with skins. The material generally used for tents, however, is drill. In construction, they are very similar to those which I saw in Arabia when at Aden, *i.e.* of an oblong shape, and twelve or fifteen feet high in the centre. They require more or fewer poles to support them, according to their size. Like the patriarchs who pitched their tents near wells

of water, the Mongolians encamp by pools and rippling streams. Each encampment is arranged in the form of a circle, the whole being enclosed by a wall, within which the cattle are driven at the close of the day. When resting, the Mongolians squat on the ground; and, if the weather is cold, they arrange themselves round the fire, which is usually kindled in the centre of the tent, at the top of which is a wide aperture to admit of the smoke escaping. Round each encampment numerous small white banners are displayed, on each of which are written prayers in the Thibetan character. These are supposed to avert all impending calamities. I observed white silk handkerchiefs sometimes suspended before the household gods. These are termed "hadacks," and, having been previously blessed by the living Buddha, or by distinguished Lamas, are supposed to possess great virtue. They are said to impart earnestness and sincerity to the prayers of the members of the family, and to earn for them a ready hearing from the idol. These handkerchiefs are also given as presents to very dear friends.

The cattle in the northern provinces of China and Mongolia are very similar to the middle-horned which are reared in Devonshire and in Yorkshire. They are red, and are well adapted for the yoke, the shoulder-points being formed as if for the collar. As dairy cattle the cows are much appreciated; and milk is used in its fresh state, as is common among people who have much cattle. It is also prepared as butter and cheese. Their bulls, or bullocks, are of inestimable value for the purposes of the team, being not only quiet and active, but capable, in harness, of enduring great fatigue. Between Pekin and Llama-miou, I met at the lowest computation between three and four thousand bullock carts. These were laden with soda, and other articles of merchandise, which it was the intention of the travelling merchants to offer for sale in the markets of North China. On my way from Llama-miou, to Koo-pee-kow, I observed that the bullock carts were not less numerous.

Before passing on, let me briefly notice the mode in which the Chinese farmer feeds his cattle, and look at one or two of the prescriptions which the Chinese cow-doctor makes up for them in sickness. The aim of the cowherd is not only to

give the cattle good grass, but clear water at regular intervals during the day. During the winter months, when grass is scarce, straw chopped into small pieces and mixed with beans or peas, the husks of rice, and a little water, forms their staple food. Care is also taken that they are well housed. Their bedding consists of the straw of rice, wheat, or barley. It is the duty of the cowherd to shake this up daily, and to renew it every ten days. Chinese farmers and stock breeders are not unskilled in the diseases of cattle. If a cow is supposed to be sick, it is customary in many parts of the empire to attach a bell to her horns, especially at night, so that it may be readily ascertained whether she is able to chew the cud. If the cattle suffer from any of their ordinary sicknesses, a draught is administered, consisting of five mace of rhubarb and five mace of salts, mixed together in a bowl of water. This is poured down the throat of the animal, without any apparent difficulty, by means of a bamboo tube. When the cattle suffer from murrain, the owner burns incense sticks, the smoke and odour of which are very powerful, at the head of each stall, to dispel the epidemic. When the animals refuse to graze, draughts are administered, consisting of Tsing-muk-haong (four taels), and Koon-n'gan (one catty), well mixed together in pure water, and then boiled. If cattle suffer from lice, the cowherd besmears their bodies with an ointment, the principal ingredients of which are oil and hog's lard. In the case of scab, he rubs them with a paste made of black peas. If they pass blood, draughts of salt water are given; and should this remedy prove ineffectual, a preparation of Tong-qui and Hung-fa is administered. These medicines are boiled over a slow fire, after having been well mixed with two catties of Chinese wine. For ophthalmia, the farmers regularly and copiously bathe the eyes of their cattle with salt water. When a cow has a propensity to butt, they account for the circumstance by the supposition that she has a large gall-bladder; and accordingly the cowherd is called upon to give her a draught consisting of rhubarb (five mace), wine (one catty), and a hen's egg, mixed together. It is very necessary for a Chinese owner of stock to check this propensity, for were one of them to butt or gore any one to death, the law would deal

with him severely. When a cow dies, it is customary to send for three or four Taouist priests to drive away the spirit of the dead beast. It is gravely supposed that, should a farmer neglect this ceremony, the spirit would infect and cause the death of the whole herd. After the various incantations, the priests march round the premises, as if in the act of driving away the spirit of the dead beast.

I must not quit this subject without mentioning a very curious custom which prevails in many parts of the empire. Many farmers and breeders of stock keep a monkey in their folds, believing that his presence is a safeguard to the cattle against all the ailments to which they are subject.[1]

The Chinese convert the hides of cattle into leather. They are placed to steep in vats containing water, saltpetre, and lime. At the end of thirty days they are taken out, the hair is scraped from them, and they are well washed in spring water. Each hide is then divided into three sheets or pieces, and pared, after which it is well smoked by being drawn several times over a smoking furnace. It is then stretched upon a flat board, and secured by nails, until it has been thoroughly dried by the heat of the sun. When it is desirable to give a yellow colour to the leather which the smoking furnace has rendered black, it is besmeared with a dye, which consists of water in which the fruit of a tree called Wong-chee is soaked. Of the parings of the hides, glue is made by boiling them for twelve hours in pans placed over slow fires. The glue is then poured into coarse earthenware pots, in which it remains to congeal for three days. It is then cut into sticks with sharp knives, and carefully arranged on trays of lattice work, which are deposited to dry on shelves in an open shed, or Dutch barn. The time required for drying these sticks varies according to the season of the year.

[1] The goat seems to hold an analogous position on English farms. It is a common custom in many parts of England for farmers to have a goat or goats along with the cattle in the fold, and also in the field. The reason given for this —I speak from information obtained from a Hertfordshire man—is that the smell from the goat is regarded as healthy for the cattle. In Kent, where the custom also obtains, the reason given is that the goat is a lucky animal. Perhaps in the latter case we have an example of a custom appearing to be merely a superstition, because the original reason for it has been lost sight of.—ED.

Should the north-west monsoon prevail, five days only are required. During the south-west monsoon, forty or fifty days are found to be necessary. The sediment in the pans in which the glue has been boiled, as well as the hair which has been scraped from the hides, is sold to agriculturists for manure. At Pak-sha, a village near Canton, there is a large establishment for the manufacture of leather which is worthy of a visit.

What I have written about the infrequency of herds of cattle in the southern provinces is also true respecting flocks of sheep, which are very rarely indeed to be met with in these regions. In the north of China, however, and in Mongolia, flocks of sheep are very numerous. The breed is that known as the broad-tailed sheep. Their colour is generally white; in some instances it is a pleasing mixture of black and white. The wool of the lambs has a great tendency to curl, and it is so much prized on this account that the owner of a flock sometimes slaughters the ewes which are great with young for the skin of the unborn lamb, in which the tendency to curl is more marked, and which is highly valued as an article of commerce.

In the eighth month of the year—which corresponds with our October—the rutting season commences. At this time, ten ewes are allotted to each ram. Rams without horns are preferred. In the second month of the year—which corresponds with our March—the lambing season is at hand, and the watchfulness of the shepherd is greatly increased. Mongolian sheep-breeders not unfrequently confine the ewes during the lambing season within ring fences. They also often give hay to their flocks, as well as pasture. Though the lambing season usually commences in March, many lambs are dropped at the end of the twelfth month, which corresponds with our January. The lambs dropped in the first month—which corresponds with our February—are regarded as likely to become the largest and finest sheep in the flock. The first reason which the breeders give for this opinion, is that during this month the udders of the ewes contain an abundant supply of milk; and the second, that on the arrival of the time for weaning, or speaning, there will be an abundant supply of grass.

Sheep-shearing takes place in the month of June. The custom

which obtains at home of washing the sheep in a running stream before shearing them, so far as I could observe, is not practised in China. The wool, however, is well washed as soon as it has been removed from the back of the sheep. For this purpose it is put into large wicker-baskets, which are placed along the bed of a shallow creek or running stream, and the wool is washed by men who stand in them, performing this operation with their feet. The wool is greatly used by the Chinese, who value it much more than the flesh.

For sheep-shearing as performed in the south of China, where the method adopted is very similar to that practised in England, the Mongolians substitute a process which inflicts great pain on the animal. The legs of the sheep are bound together, and the wool is plucked from the body with an iron instrument in the form of a human hand.[1] At a sheep-shearing, if it may be so called, at which I was present, I ventured to point out to the Mongolian shepherds the cruelty of the method which they adopted for removing the fleece. They endeavoured to justify themselves by saying that their method was more practical than shearing, as it removed only such portions of the fleece as were ripe. The sheep evidently suffered very great pain, and so incessant and piteous were their bleatings that it was impossible for me long to remain a spectator of the scene. In withdrawing, I could not help thinking how little it accorded with the descriptive language of the prophet Isaiah, in the memorable passage—"As a sheep before her shearers is dumb."

In countries like the north of China and Mongolia, it is necessary on account of the wild beasts to have large and well-protected sheepfolds. During the winter months—so great is the inclemency of the weather—it is absolutely essential that the flocks be taken under cover by night. Sheepfolds are therefore generally attached to the farmer's house; and, in order to facilitate the superintendence of the flock by night, it is customary to have a small doorway or window in the wall which divides the dwelling-house from the fold. The floors of

[1] Within a comparatively recent period it was the custom in England to deprive the sheep of its wool by "rowing," or tearing it from the back with the hand.—ED.

WASHING WOOL.

the folds are usually covered with perforated boards, so as to keep the sheep dry and the fold clean. Twice a-day they are carefully swept. In spring and summer the shepherds lead their flocks to the pastures at an early hour; but in autumn and winter the same regularity is not considered necessary. I say "lead," for in China, as was the case in Judæa, the sheep are wont to follow their shepherds, who walk before them. To an Englishman who has never seen such a sight in his own country, but to whom the idea of it is familiar from his youth, connected, perhaps, with many a tender memory of his mother's early religious training, the spectacle of sheep being gently led by their shepherd is singularly interesting. This practice does not seem to have been observed by the shepherds of ancient Greece or Rome; for neither in prose nor verse do we find anything from which we may infer that sheep were taught to follow instead of being driven by their shepherds. The custom would seem to be a characteristic distinction, between the shepherds of European and of Asiatic countries, in ancient as well as in modern times. No doubt it is one of very great antiquity. In Exodus (iii. 1) we read that Moses "led the flock to the backside of the desert;" and in the book of Psalms (lxxvii. 20), we read, "Thou leddest thy people like a flock by the hand of Moses and Aaron." As the sheep is of all animals the most gentle, the Chinese contend that those make the best shepherds who are tender-hearted and have passed the middle age of life. To overlead the sheep is very injurious, and the Chinese say that this is a fault which the young and inexperienced shepherd is disposed to commit.

The wild beasts from whose attack the flocks require to be protected, include the wolf, the panther, the fox, and the badger. The first is especially dangerous, prowling about the Mongolian plains in a very deliberate manner. While I was travelling across these plains a large specimen crossed our path, with an air of *nonchalance* which led me to suppose that it was a dog belonging to a neighbouring encampment. When it neared the encampment, however, a number of Mongolian women rushed from one of the tents and raised a shout of alarm. Two or three men whom the outcry summoned from a neighbouring tent

were quickly in the saddle, and, with their dogs, gave hot chase to the prowler. One of my companions followed their example, on one of the riding horses which we had always in attendance. The wolf was now in what Touchstone declared the shepherd to be—"a parlous state." If numbers were to win the day, he was clearly in a painful minority. If strategy were to succeed, the men, horses, and dogs, following in his wake, were evidently of opinion that, overcome by his desire for creature comforts like a stray lamb or two, he had committed a serious strategical blunder. The wily old bandit, however, the deliberate character of whose movements at the outset probably resulted from a well-tested knowledge of his own powers, had his retrograde movements carefully planned, and succeeded in safely reaching the slopes of a neighbouring mountain, where further pursuit was useless. On the following morning I observed another wolf sporting in the sun, with such lively indications of perfect satisfaction with himself, as to show that he must have partaken of a substantial meal. When passing a night, in the June of 1865, at an inn a few miles to the north of the Koo-pee-kow Pass of the Great Wall of China, a wolf, at the dead of night, entered a pigstye adjoining the room in which I was sleeping, and bore off in triumph two out of a litter of nine pigs. The occupants of the inn were roused by the almost unearthly sounds of terror which ensued; and the sow, bursting open the door of her stye, rushed wildly across the yard of the inn, followed by the rest of her bewildered progeny. To guard their sheep-folds from such attacks, it is customary for the inhabitants of these regions to place a "scare wolf" in each fold, and to paint a large circle of white round the outer walls. It is supposed—not without reason—that the wolves regard these circles of white paint with suspicion, and withdraw under the impression that a trap has been set for them. The effect which any unfamiliar object has in deterring wolves from making an attack is well known, and travellers have often owed their escape to it.

One of the most troublesome diseases of sheep in Asia, as well as in Europe, is the scab. It is more prevalent during the summer. Sheep suffering from scab show evident symptoms of distress, and may be seen scratching themselves with their

feet, or rubbing their bodies against the walls and gates of the sheepfold. The cause of this disease is a small insect, and the Chinese endeavour to extirpate it, by washing the sheep daily with rice-water in which the roots of a long grass that grows by the banks of rivers and creeks have been soaked for several days. This grass makes the water very sour. For ophthalmia, which is also common enough among sheep in China, the same remedy—bathing the eyes with salt water—is used as in the case of cattle. For murrain, or a discharge of rheum from the nostrils and eyes, the shepherd washes the parts with pure water, and then applies rags which have been well soaked in salt water. To protect sheep from foot disease, owners are careful not to allow them to graze on lands which are at all of a marshy nature. They refrain from giving boiled food to their flocks, believing that "hoove"—a diseased distention of the belly—would be the consequence of their doing so. To remove this disease the shepherd rubs the tongue of the sheep with salt. As Chinese sheepowners are well aware that "one sickly sheep infects the flock, and sickens and poisons all the rest," they carefully isolate the infected animal until a complete cure has been effected. To prevent apoplexy—which usually results from pressure on the brain, and is of frequent occurrence among sheep—a most absurd antidote is employed. From the roof of the fold is suspended a porous vessel containing salt water and poisonous snakes. The vessel, from which the liquid exudes, hangs only a few feet above the ground, and the sheep licking its sides imbibe what is regarded as a preventive of apoplexy. When an epidemic prevails, it is usual, in some parts of the empire at all events, for the farmer to call in the services of a monkey, to whose presence among cattle, as I have already stated, the Chinese attach a superstitious value. In order that he may be in a proper position to exercise the remarkable influence he is supposed to possess over the flock, the monkey is bound to the top of a high pole, which is erected in the centre of the fold.

At all the hotels in the north of China and Mongolia, the *table-d'hôte* is never without the very best of mutton; which is not surprising, as the price of a sheep in these regions

averages from one to two dollars. In the south of China, however, sheep are very dear, owing to their scarcity. The flesh of the sheep is sometimes salted in the same way as bacon. I have often seen it in this preserved state on board the large junks trading between Tien-tsin and Canton. The mutton hams are apparently as good and savoury as those which I have tasted in the southern counties of Scotland. Of the broad tails of their sheep the Mongolians make what may be termed "mutton wine." The tails are skinned, cut into several small pieces, and boiled for some time in ordinary wine. So strongly does the wine smell of mutton fat, that it requires no ordinary degree of courage to raise a glass to one's lips. A jar or bottle of this wine was given me once by a Tartar family. It was, however, so offensive both in smell and taste, that neither I nor my Chinese servants could drink it.[1]

Although sheep are not reared to any great extent in the southern provinces, goats are bred in great numbers. I have often seen vast herds grazing on the hills which bound the north wall of Canton, and in the valley which leads from that city to the White Cloud mountains. It seemed to me, however, that the herds in the southern provinces were not as a rule so large as those in the north. The goats are almost invariably black, which renders them of greater value in the estimation of the Chinese. This remark applies, indeed, to animals and birds of all kinds, those of a black colour being greatly preferred as articles of food. At the north gate of Canton there are establishments in which goats are reared for the market, as there is a greater demand for the flesh of this animal than for that of any other, except the pig. Many goats are slaughtered for funeral purposes, as their carcases are used as offerings to the spirits of

[1] It appears from a report by Dr. Dudgeon of Pekin, that mutton wine is also distilled by the Mongolians from cow's milk wine. The latter wine is flavoured with the bones of a two-year-old sheep, and with white and black sugar, raisins, honey, and various vegetable drugs well known to Chinese apothecaries. The prescription is as follows:—"Cow's milk wine, 40 catties; honey, 4 oz.; white sugar, 1 oz.; black sugar, 8 oz.; raisins, 1 catty; dragon's eyes (fruit of the Nephelium Longan) 4 oz.; cloves, 5 candareens; nutmeg, 5 candareens; rad. caraganæ flav., 3 candareens; sien-fen-chang, 1 candareen; pai-chi, 3 candareens; shan-nai, 1 candareen. The last six are various aromatics."

the dead. At the celebration of the obsequies of a wealthy person several carcases are borne by men, on their backs, in the funeral procession. Curdled goat's milk is used by the Cantonese as an article of diet. So far as I am aware, they never drink it fresh.

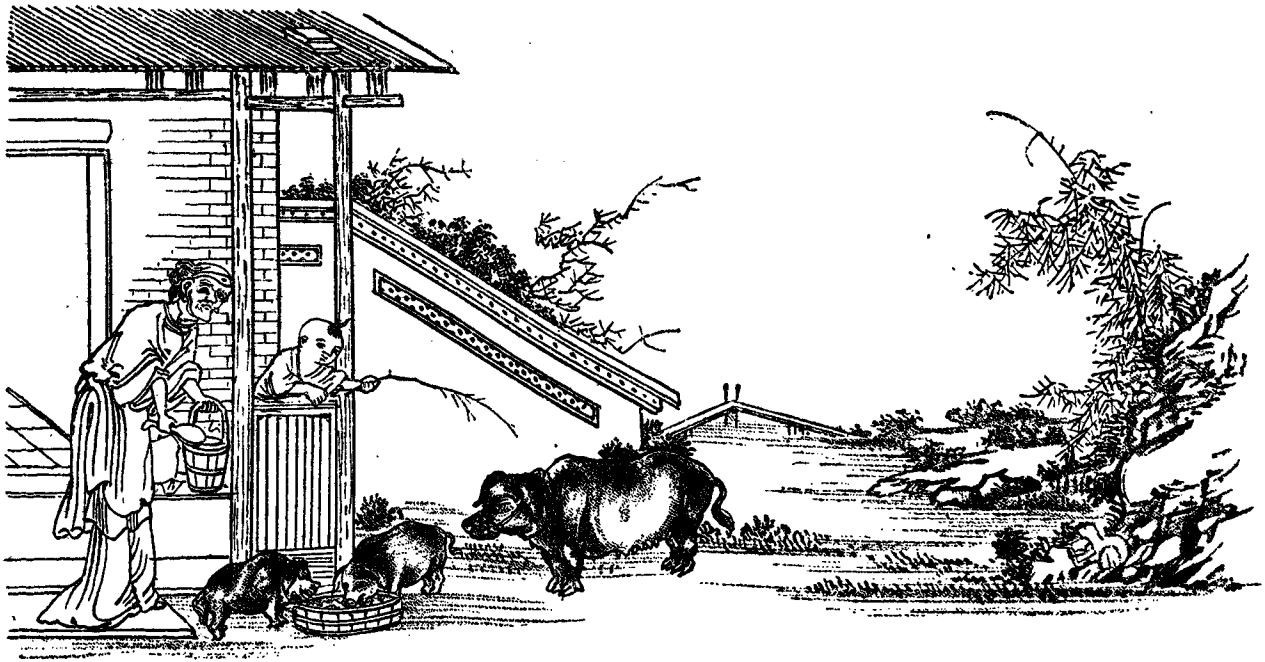
The skins of goats are essential articles of dress in the wild regions of Mongolia, and there are few better and more durable defences against cold and rain. When the hair is removed from the skin, small carpets and mats are manufactured from it. In the south of China the skin is eaten; and the hair is sold sometimes to farmers, who consider it a useful manure, or to tradesmen, who employ it in the manufacture of Chinese pens. The blood is supposed by the Cantonese to possess medicinal properties, and is taken internally. It is regarded as a powerful emetic, and is not unfrequently given to persons labouring under the effects of opium and other poisons. The Cantonese often smear with it the foreheads of persons supposed to have been made sick by evil spirits. At Pekin in the north, and at Nankin and Chin-kiang, cities upon the banks of the Yan-tsze, and at Yang-yang-chang-chow, and other cities on the Grand Canal, I observed goats employed to drag the small carriages of children of the wealthier classes.

I saw several herds of wild goats grazing on the plains of Mongolia. These were called "yellow sheep" or "yellow goats;" and from the observations which I was able to make, I gathered that they were the species spoken of in the Naturalist's Library edited by Sir William Jardine, (Vol. IV.) as the "Jewtah goat." The Mongolians and Chinese stalk these animals with matchlocks of a very rude description. Near the muzzles of the guns are two wooden prongs attached to the forepart of the stock, upon which the sportsman rests his gun as he lies on the ground taking aim. The flesh of the wild goat is said to be little inferior to that of deer.

As might be expected from the fact of their flesh being the principal animal food consumed by the crowded population of so vast an empire, swine occupy an important place in the Chinese farmyard. The pigs are not quite so large as those of our own country. They are very well formed, and except for a slight,

hollow in the back, they bear a striking resemblance to the prick-eared pig of England. They are mostly white, or white and black. This remark, however, applies only to the pigs of the south of China. In the northern provinces and in Mongolia they are all black. Were it not for the fact that the black pigs of the north are covered with hair, I should be disposed to conclude that there was consanguinity between them and the smooth black pig of the Neapolitan breed. In Mongolia, I saw several very large herds of black swine; and as they were being driven across the plains they seemed to live on grass, like the vast droves of cattle around them.

For breeding purposes, sows which have short snouts and bristly hair are considered the best; and those boars are preferred which, from the time of their weaning, have been kept apart from sows. As a rule, the boars are kept by aged and indigent cottagers, who suspend sign-boards from the doors of their cottages, indicating in large letters that a boar is kept upon the premises. The owner takes the animal to the various farmyards, and the fee does not exceed two hundred cash. While the boar remains at the farmyard, the owner is boarded and lodged by the farmer or pig-dealer. Such an occupation is regarded by the Chinese as one of the most degrading which a man can pursue. The sows are of a very prolific nature. They bear two litters in the year, and have from ten to fifteen, and sometimes from eighteen to twenty, young at a time. I remember one instance of a sow—the property of a Chinese friend of the name of Yik Afi—which had a litter of twenty-three. I never heard, however, of any Chinese rival to the famous sow of which Gilbert White recorded that, when she died, she was the mother of three hundred pigs. The Chinese seldom or never allow a sow to suckle more than twelve pigs at a time; and all above that number are sold. A market for sucking pigs which opens at 7 A.M., and closes at 9 A.M., is held daily at Canton, in the street called Chaong-lok-ki. The young pigs are bought, as a rule, by pig-breeders whose sows have given birth to fewer pigs than they are considered capable of suckling. Lest the sow should regard the new comers as intruders, and gore them to death, her own



FEEDING PIGS.

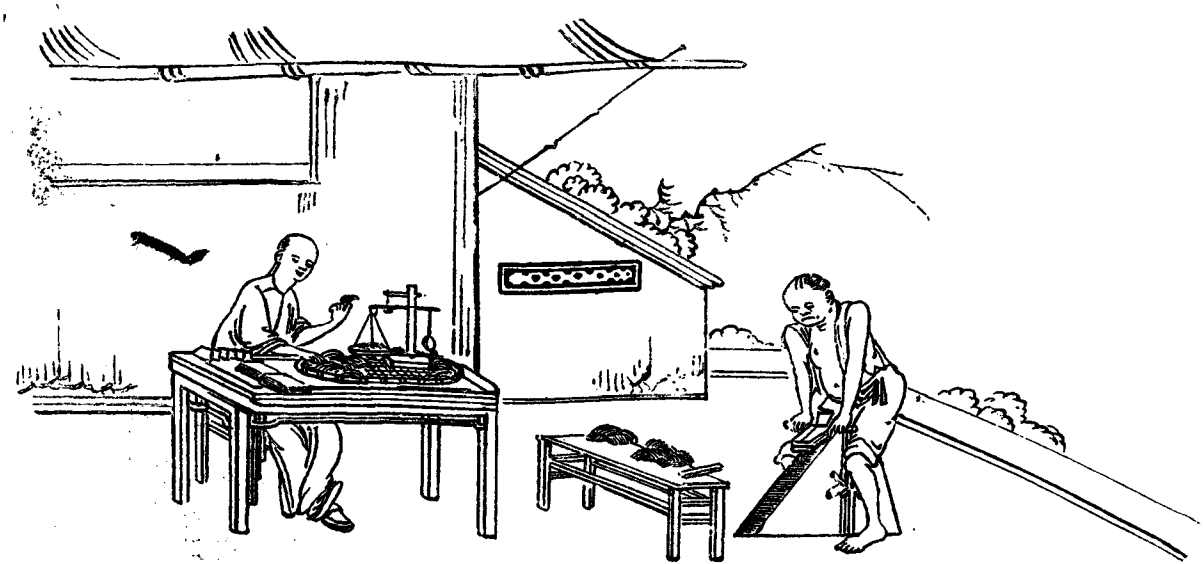
litter are taken from her, and sprinkled like the others with wine. When driven into the stye, all of them have the same smell of wine, and it is supposed that the sow regards them all as pigs of the same litter.

When a sow is near the time of farrowing, she is put into a stye by herself. On the floor a small quantity of chopped straw or of the husks of paddy is strewed as bedding. The straw is cut into short pieces, to prevent the young pigs becoming entangled in it. The sow is apt to overlay her young when they bury themselves in long loose straw. In some parts of China, the pigs get a vapour bath when they are a few hours old. They are confined in a cage above a large pot of boiling water. The steam, it is said, gives strength to the bones of the cranium. In some districts, pig-breeders cut off the tails of their pigs when they are three days old. They are foolish enough to imagine that this prevents those sicknesses which arise from cold, and causes the pig when sixty days old to fatten rapidly. When a sow gives birth to a litter, a meal of fried rice, with which a little Chinese vinegar and a small quantity of charcoal soot are mingled, is given her. When weaned, the young pigs are fed upon well-boiled rice and water. Should rice be very dear, sweet potatoes, well boiled, are given as a desirable substitute. The female pigs are spayed when two months old. During the spring and summer months it is usual to let pigs out to graze on the sides of the hills, and on waste lands. When they have reached the age of twelve months, the non-breeders are confined to pens in order to be fattened for the market. At first, beans and the husks of rice are given to them: afterwards, pease-meal or bean-meal and water. The food given to fatten pigs varies in different parts of the country. Some farmers fatten their hogs upon yellow peas and wheat-shoots, mixed with roots called Kun-chung and Ho-show-wo. A little salt is added to this mixture, and four taels (weight) of it are supplied to each pig daily. For the twelve hours before he is killed, a hog is deprived of food. His feet are then bound, and he receives his death-blow by a resolute stab in the neck. When all the blood has flowed out of it, the body is scalded and well scraped with knives to take

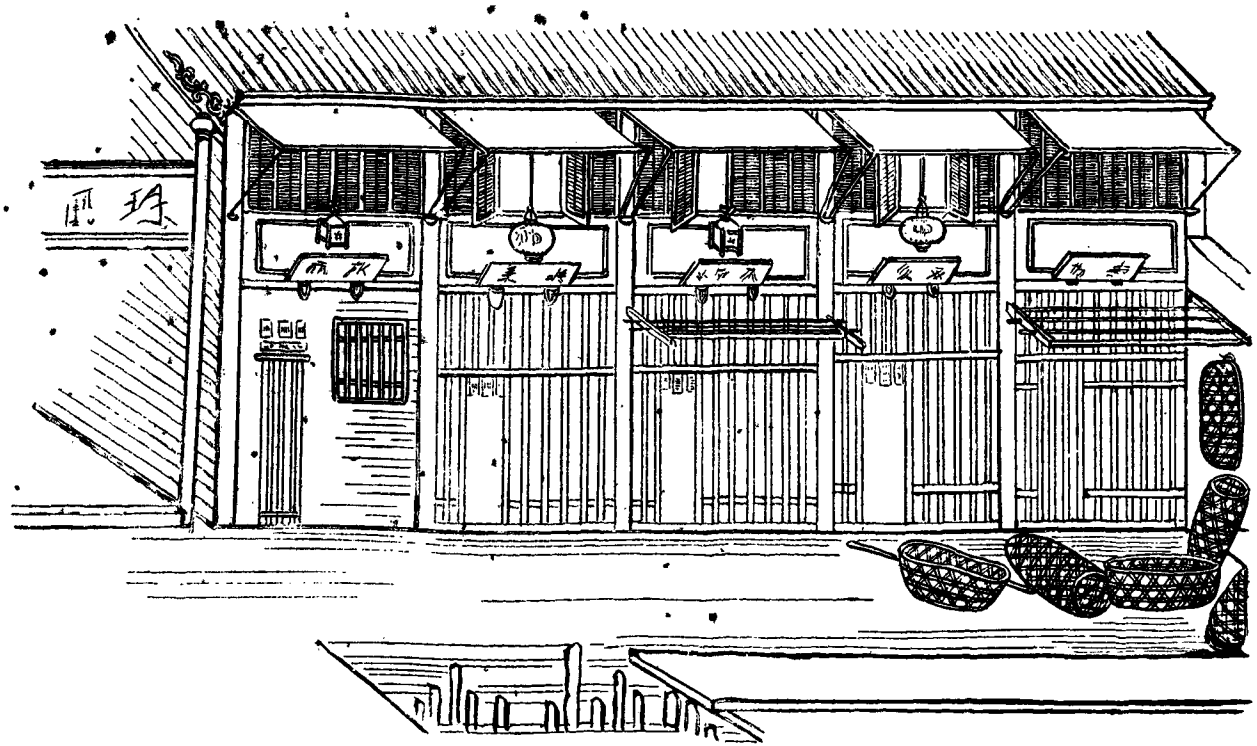
off the hair with the cuticle. Of the hairs, the Chinese make brushes; and they use the bristles for sewing the soles of shoes. The cuticle is sold to farmers as manure for rice-fields, or to florists, who use it in making a rich mould for their flower-pots. The hog is then hung up, and the entrails taken out. After the inside has been washed clean with a cloth, the body is cut into many portions, and exposed for sale in the butcher's shop. Portions of the carcase are sometimes bought by hawkers, who go from door to door crying fresh pork for sale. Bacon is seldom, if at all, cured in the south of China. The province of Fo-kien, however, which lies immediately to the north of Kwang-tung, is very famous for its excellent bacon. In the summer season the entrails of the pig are fried and eaten; in winter they are made into sausages. Nor is the skin wasted. It is either made into glue by being boiled in vinegar and water, or prepared for human consumption by being baked in an oven and boiled in water. The fresh blood is also sold as food. It is generally bought by poor persons, who regard it, when it has been well boiled with water, as an excellent soup. When old, it is bought by painters, who mix it with lime and use it for smearing the doors and walls of dwelling-houses before painting them. The bones of the pig are burned; and reduced by means of a pestle and mortar to a fine powder, which is bought by farmers as an excellent manure.

Chinese pig-breeders profess to have a great knowledge of the maladies to which these animals are liable, and of the modes of treating them. When they are afflicted with the scab, the diseased parts are washed with tobacco water. During an epidemic, five mace of rhubarb and a small quantity of salt are given to each pig. When bleeding is deemed necessary, they puncture a vein in the tail of the animal. Loss of appetite is often treated by puffing musk into their nostrils. During the great heat of summer, a cooling medicine is given, which consists of a mixture of what are called Wong-sham and Tam-tuk. Two taels of the former and forty taels of the latter are well mixed together and boiled.

Chinese pig-breeders are careful to act upon the principle, that much of the profit to be derived from rearing and fattening



PLANING TOBACCO.



THE PIG-MARKET AT CANTON.

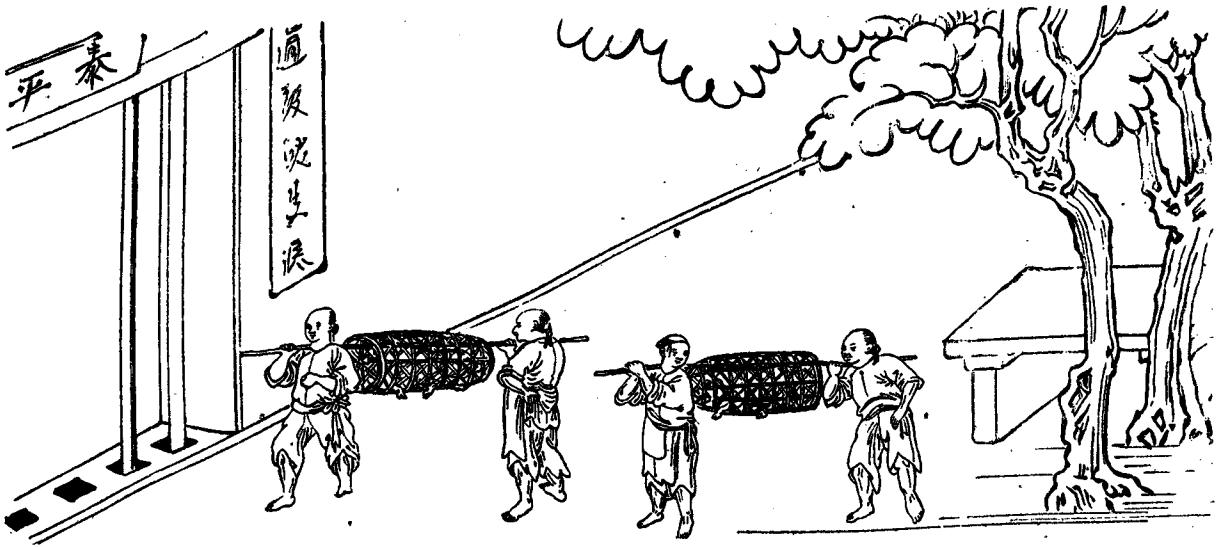
these animals depends upon the manner in which the food is prepared, and the construction of the styes and pens in which they are kept. Each stye consists of a long and lofty chamber, paved with red flag-stones, and divided into several compartments or pens. Each pen is large enough to contain a litter of pigs; and great pains are taken to keep breeding sows, porkers, and hogs in separate pens. The animals are allowed no straw to lie upon, and the flagged floors are, by constant washing, kept as clean as the floor of an English kitchen. Swineherds are always in attendance to remove without delay every particle of excrement. It is possible to visit a stye containing two hundred pigs, without the most sensitive olfactory nerves being offended. It ought, however, to be mentioned as an exception, that in Mongolia, and, again, at Chin-kiang, I saw styes which were neither more nor less than pools of mud. Taouist priests are engaged to drive away all evil influences from the styes. The ceremony in which they profess to do so, is, of course, performed before the pigs are allowed to enter their new domicile. In each stye an altar is erected in honour of the Chu-Lan-Too-Tee, or Genii of pigstyes; and upon the walls of each compartment into which the stye is divided, a strip of red paper is posted, with four Chinese characters, signifying "Let the enemies of horses, cows, sheep, fowls, dogs, and pigs be appeased."

The markets where the animals are exposed for sale are worthy of a visit. Those situated at Cum-lee-fow, Canton, consist of very large buildings, which include both the homes and markets of the pig-dealers. These markets are covered with high roofs, and are divided into pens, each of which contains pigs of the same litter. The pens are boarded with deal planks, and are equal in point of cleanliness to the breeding establishments which I have already described. At the end of the block of buildings is a counting-house, in which the pig-broker attends to his ledger and daybook. Above this office stands an altar, in honour of the tutelary deity of the house, formed of elaborately-carved wood, and gilded or painted. On the walls of the markets are strips of red paper, enclosed in black frames, on which are emblazoned in large characters, written by a calligraphist, sentences having reference to the great advantages of

peace, prosperity, and happiness. The buildings are erected on the banks of the river, for the convenience of receiving the pigs which are daily brought by the boats from the surrounding agricultural districts. The number of pigs slaughtered every day in a large Chinese city is, I am assured, very great.

In the southern provinces, herds of swine are not driven through the streets of cities, as is customary in the north. The pigs are carried through the streets in baskets by labourers. Those which have been bought at the market are removed in a similar manner at the expense of the buyer. To the baskets in which, as sold, they are removed from the market, sprigs of the banyan-tree are affixed, as emblems of good fortune. At the house of the purchaser these are removed from the baskets, and placed on the altars of the styes. Worship is also paid to the genii of pigs, and much paper-money offered in sacrifice. The practice in the southern cities of carrying pigs through the streets, instead of driving them, is doubtless owing to the fact that the streets are so narrow. When a pig rushes into a house or shop, it is considered by the southern Chinese that bad fortune will soon overtake the inmates. To avert the impending evil, they will not allow the pig to leave the premises till he has parted with his tail. Where we would ring our pigs, a muzzle is sometimes used; and the use of the ring is not known in China.

The Chinese—I include the Tartars and Mongolians—are not famous for any remarkable breed of horses. In this respect they are unlike most of the nations of Europe, and many of Asia. There is a great scarcity of horses in the southern provinces. In many parts of Kwang-tung and Kiang-si there may be said to be none. This scarcity of horses in the south, and in other parts of China Proper, explains some features in their political economy. To substitute men and draught cattle for horses, and to use as few quadrupeds as possible, so as to have at command a greater quantity of farinaceous and esculent food for human beings, is an idea no way strange to political economists in our own country. In China there are palpable reasons why such a policy should prevail. There are comparatively few cities, towns, or hamlets in this vast empire which do not possess



CARRYING PIGS.

their near river, canal, or creek, to render navigation easy, and land transit for travellers, or the bulky commodities of commerce, unnecessary. To the Chinese the question of an adequate supply of food is a pressing one, which has to be solved by the immediate production of what will support so vast a population. The enormous consumption of grain by horses in England would fill the mind of an honest Chinese with horror. Were the Celestial Empire suddenly overspread with the powerful breed of quadrupeds which cover the face of our own country, he would read in their sleek and well-fed forms the starvation of many a family. It is not surprising, therefore, that he is unwilling to encourage the breeding of an animal which in our own and other European countries is considered of such importance.

A word upon one or two of the modes in which the land transit of goods and passengers is accomplished, will show to how large an extent the Chinese make themselves independent of horses. So powerfully has the food question impressed itself on the Chinese mind that, even in parts of the empire where water communication is not easily accessible, the Chinese refuse to make broad roads, for fear of encroaching on the surface of the bread-producing earth. It is customary on many of the narrow main roads which intersect the provinces—more particularly those of Hoonam, Hoo-peh, Honam, Shan-tung, Chili, and certain districts of Kwang-tung—to see men continually passing and repassing laden with heavy burdens which would elsewhere be borne by animals. The toil which some of them undergo is of the most painful nature. I allude to those labourers or carriers who convey passengers and their baggage, and occasionally cumbrous loads of merchandise, in large wheelbarrows both to near and distant parts of the empire. It is necessary sometimes to yoke several stalwart labourers to these vehicles. When the wind is fair, they avail themselves of its assistance by means of small sails, which are fastened to slender masts which they erect near the wheels. In the province of Chili, and in Inner Mongolia, where the roads are very rough, I observed that when their barrows were heavily laden with oil, the labourers occasionally used mules or asses to help them. Sedan-chairs take the place of carriages in China; and person

of all classes are carried in them on men's shoulders both to near and to distant parts of the country. In some parts of the empire—at Nankin, in particular—I observed that many persons, generally women, rode not in sedan-chairs, but in baskets. At Eching, a city on the banks of the Yang-tsze, I noticed a lady, apparently going on a visit to a neighbouring town or village, walking in front of a man-servant who was carrying two baskets, in one of which was a child, and in the other the lady's luggage. The streets of all cities south of the Yang-tsze are so narrow, indeed, as to render traffic by horses quite impracticable. In consequence packages of every kind are borne by porters on their backs.

What I have said about the limited use of the horse in China will find confirmation if we look at the breed which the Chinese rear, and the occasions on which the animal is employed. In the south of China the ponies—for they do not deserve the name of horses—are used principally by government servants. The saddle is very large and clumsy. Round the pony's neck is a band of leather, to which are attached several small bells to warn the people who crowd the narrow streets of southern cities of the animal's approach. These ponies are bred, as a rule, in the province of Kiang-si. In the north, however, where the population is not so dense, and where there are vast plains, more attention is paid to the breeding and rearing of horses by the Chinese, and by the Mongolians, Tartars, and Mantchurians in particular. Even their horses, however, although as a rule handsome, docile, and intelligent, do not generally exceed ten hands in height. In Mongolia I saw horses, about twelve hands high, which appeared to be very strong. For want of a better name, I may term them galloways. The usual colours were chestnut, gray, and bay. They are generally bred in an almost wild state, the stallions and mares being allowed to form herds on the plains at their will. There are also throughout the empire various specimens of what is termed in natural history the tangum, or pie-bald, or skew-bald horse. They are marked with large patches of white and bay; sometimes as to resemble the spotted horses which are found wild in portions of Eastern Tartary.

Respecting the general management and treatment of the

A FARMER'S WIFE RIDING TO MARKET ON A WHEEL-BARROW.

horse, the Chinese, despite their indifference to the animal, are not without some general knowledge. They set forth in their treatises that he is of a fiery nature, and greatly dislikes low or damp ground; that in the third month of the year (April) he ought to be well fed; that in summer he should be permitted occasionally to graze by the banks of rivers or streams; that in winter he ought to be kept in a stable having a southern aspect, and be well clothed, as a protection against the cold north wind; that he ought to be regularly exercised, since confinement to his stall may subject him to swelling of the legs and inflammation of the joints; that he ought not to be over-ridden or over-driven, as very violent exercise has a tendency to affect his circulatory system; that after a journey he ought to be carefully rubbed by the groom until perfectly dry; that neither water nor food should be given to him when in a state of perspiration, lest his wind should be injured; that he should be watered and fed three times a day; that the water should be drawn from a well; and, lastly—not to multiply instances—that his food should consist of wet grass and well-washed beans and peas, or paddy. As a rule, their stables are very rude, resembling cart-sheds. Each possesses an altar in honour of Ma Wong, or the Ruler of Horses; and in cities and towns there are temples in honour of this god. The largest temple of this description is in Canton, in the street named Chong-yune-tong. One of the attendants of the deity is represented bearing a horse in his hand.

The knowledge which the Chinese possess of the veterinary art is very limited, and some of the prescriptions to be found in their pharmacopœia are ridiculous. If a horse suffer from what they term the "black sweat," some horse-dung which has been dried in the sun is mixed with a quantity of hair, heated over a slow fire, and applied by means of a nose-bag to the nostrils of the afflicted animal. If he suffer from boils, which by the Chinese veterinary surgeon are termed "wart-boils," he is bled by puncturing a vein near the anus, or the lips. At the same time caustic is applied to the roots of the boils, while over them is spread an ointment of which musk is the chief ingredient. The Chinese and Mongolians often bleed their horses by puncturing a vein either in the breast or neck. In the northern

provinces it is usual to slit the ears and nostrils of horses. The reasons which were given to me, in justification of this extraordinary practice, were as follows:—It appears that the Emperor Kang-he, after spending a considerable portion of his time in deep study, discovered, amongst other things, that by slitting the ears and nostrils, horses, mules, and asses would be rendered secure against the power of lightning. So soon as he had made this remarkable discovery, the Emperor issued an edict in which he communicated it to his subjects. A general slitting of the ears and nostrils of all the horses, mules, and asses in the empire was instituted at once, and as the Chinese have at all times been earnest believers in the wisdom of their forefathers, the people of to-day continue, more or less, to observe this very singular practice.

Many of the horses in the north are shod with iron shoes as in England. The mode, however, in which the blacksmith accomplishes this, would be laughed at here. The horse is placed under a framework of wood, resembling a gallows; and raised from the ground by pulleys, and ropes which pass under the belly, and shod while suspended. In the south of China horses are not shod. Their fore-feet, however, are enclosed in shoes of leather which fit the hoof.

The flesh of the horse is eaten both by the Chinese and the Mongolians. On one occasion, while resting near a Mongolian tent, I observed a housewife frying for dinner steaks which I had seen her cut from a haunch of horse. She invited my friends and myself to partake of the hospitality of her tent. We were very reluctant to refuse: but the idea of eating horse-flesh was so repugnant to us that there remained no other alternative. A young woman, apparently a maid-servant, then presented each of our party with a cup of milk. All but one politely declined, as it was the general impression that it was not cow's but mare's milk. The Mongolians not unfrequently preserve the milk of their mares to extract from it a spirituous liquor, which they call koumiss. To this they are very partial, particularly during the summer months.[1] I have read some-

[1] A curious reference to this spirit occurs in one of Goldsmith's charming essays, entitled, *On the Advantages which might arise from sending a Philosophic*

where—how much truth there is in the assertion I do not know—that mare's milk, when freely partaken of, gives pain to the eyes.

The Chinese possess a handsome and docile race of mules. Many of those which I saw reminded me of the common grey mules of Egypt. Not a few bore a striking resemblance to the dun-coloured breed of Volterra. Asses—which in every country are essentially the poor man's horses—are very numerous in the northern and central provinces. Slow, patient, laborious, obstinate, as in other countries, the ass of China is remarkable for its strength. In proportion to its size, it can carry heavier weights, and continue to toil longer without sustenance, than any other beast of burden. The flesh of both mules and asses is eaten in many parts of the empire. At Chin-kiang, large quantities were exposed for sale in a butcher's shop which I visited; and a French priest who lived in this city, informed me that the citizens of Nankin consumed it in considerable quantities.

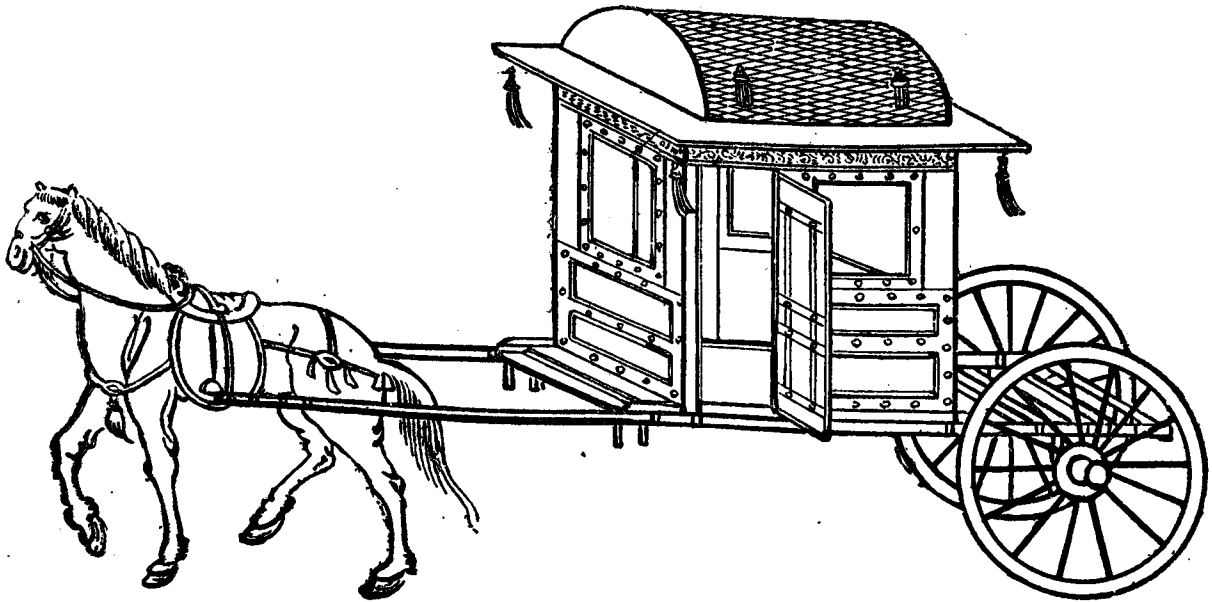
This account of Chinese *equidæ* would be incomplete without some account of the various kinds of work in which they are employed. Horses and mules are much used in the saddle for travelling, where the distances are very long. For a journey of five hundred miles they have to travel at the rate of from twenty to twenty-five English miles *per diem*; and so admirable is their training and management, that they perform this work, in the saddle, or as beasts of burden, with apparent ease. Horses and asses are also sometimes used in this way by ladies in travelling, and women in going to market. The women ride them in the same fashion as men. Indeed, the dress of a Chinese lady is not altogether unsuitable for an *equestrienne*; and among Tartar ladies it is the custom to wear riding-habits of a very modest description. I was much struck with the ease and skill which

Traveller to Asia. He writes:—"There is scarce any country, how rude or uncultivated soever, where the inhabitants are not possessed of some peculiar secrets, either in nature or art, which might be transplanted with success. Thus, for instance, in Siberian Tartary, the natives extract a strong spirit from milk, which is a secret unknown to the chymists of Europe." One cannot help thinking that Goldsmith must have been somewhat at a loss for examples when he put koumiss first in his list of Asiatic secrets whose discovery would confer a boon upon European nations.—ED.

the latter, accustomed to ride from their infancy, display in the saddle; and the judgment and dexterity which, near one of the northern towns, I saw a lady display in the management of a restive chestnut, in difficult circumstances, could not have been surpassed by the best English horsewoman. In harness, or, more characteristically, in the yoke, for which they are well prepared by good feeding, horses and mules accomplish, without difficulty, from thirty to forty miles a day. The pace, however, cannot be calculated at more than four or five miles an hour. This is owing, in a great measure, to the heavy tilted carts, or wagons, which are employed by the Chinese. Two mules or horses, and, in some instances, a horse and a mule, are yoked to each cart, and invariably driven tandem. Very great distances are traversed in this way. On one occasion I travelled over eight hundred miles in one of these tilted carts; and while performing this journey I met with a Chinese merchant from Pekin, whose intention it was to proceed considerably beyond the frontiers of the Russian possessions to purchase a supply of broad cloth, in a cart precisely similar to that in which I was travelling. His cart was followed by two similar vehicles, containing the treasure he was going to invest. By the side of these carts rode three or four men dressed as soldiers, and armed *cap-a-pié*. The merchant himself wore the garb of an official. This disguise of himself and his retinue was, he said, very necessary, as highway robbers, who might not scruple to deprive a travelling merchant of all he possessed, would hesitate to attack an official.

Cart horses and mules are generally in the yoke from eight to ten hours daily. Their pace varies from two to three miles per hour, and the weight which they draw generally exceeds a ton. Horses and mules in the plough work from six to seven hours a day. The severity of their labour depends, of course, upon the nature of the soil and the breadth of the furrow. While the ploughing season continues, the animals engaged in it receive an extra allowance of food. The carts to which I have alluded, are covered vehicles made entirely of wood. The body rests on a strong axle-tree supported by two wheels with six or eight spokes in each. As it is without springs, this is the most unsuitable of all carriages for travelling. The carts

A LADY ON HORSEBACK.



CART OF A CHINESE NOBLEMAN.

used by the nobility differ very slightly from those of the people. The only difference which I observed, was this—that the after end of the cart, and not the centre, was made to rest on the axle-tree. From illustrations which I have seen, it appears that this was also characteristic of the chariots of ancient Persia. The wagons are not unlike those which are used in our own country. In the north of China, more particularly in the provinces of Shansi or Shensi, wagons appear to have been used long ago by a nomadic people in their migrations. Wheel-carriages were first introduced by the Emperor Tay-yu, who was the founder of the Hia dynasty, B.C. 2205. At this early period, however, they were not, it appears, drawn by horses, but by men. Their use was in a great measure restricted to royal and noble families. The cars in which the Emperor of this dynasty rode were invariably drawn by twenty men. During the Shang dynasty, which was founded by Chin-tang, B.C. 1766, the Imperial car was drawn by eighteen men. Later on, throughout the Chow dynasty, which was established by Wu-wang, B.C. 1122, fifteen men seem to have been considered sufficient: and in the Han-tsin dynasty, which was founded B.C. 246, the Emperor Che Hwangte, being annoyed by the noise caused by the wheels of his chariot, ordered them to be taken off; and directed that in future his car should be borne on the shoulders of men. During the Shang dynasty, in the seventeenth century before the present era, it was usual to yoke horses to the cars. This custom was very generally observed during the succeeding dynasty of Chow. In B.C. 1705, wagons very similar to those which were then, and still are, used in China, were employed in Egypt. From a passage contained in Genesis (xlv. 19, 27) we learn, that the King of Egypt sent wagons to assist in transporting the family of Jacob from Canaan. These conveyances were, of course, not war chariots, nor the vehicles in use among the gentry, but wagons, which must have been in many respects similar to those of China. When travelling in Mongolia, I was reminded of this patriarchal journey by the many tilted wagons which I met, containing Chinese families migrating from the provinces of Shansi or Shensi to the extensive plains and rich valleys of Mongolia. In the city of

Chan-chu-kow, which is near the Great Wall of China, I observed vehicles of this description employed as omnibuses. There is, also, a very rude cart, or wagon, drawn usually by oxen or by horses and oxen, and employed by farmers for the carriage of their agricultural produce. In the north, the Chinese use a horse litter, consisting of a light frame, resembling a sedan chair, and fixed upon two strong poles. The framework is covered with cloth, and has a door on each side. The litter is borne by two mules, one between the poles in front, and the other behind. These conveyances are used by the gentry during a journey, when disposed for retirement or comfort, or when sick, or feeble from age. They are also frequently used by ladies of position, in their travels. They are let out on hire, at many of the stations in the north, and I proceeded in one of them from the town of Nan-kow to the walled city of Cha-tow, and found it a most comfortable conveyance. The road between these two towns extends over fifteen miles, and leads the traveller through one of the most rugged mountain-passes, which I apprehend, this world can boast.

The harness of draught horses is very similar to that which is used in Great Britain. The curb-chain, however, which consists of cord, is placed, not under the chin, but between the upper lip and the nose. The harness of the horses or mules employed to draw the carts of members of the Imperial Family is covered with yellow cloth; and that of the gentry is sometimes mounted with silver rings and buckles. When wealthy families are in mourning, the harness of the horses and mules is invariably covered with white cloth.

Besides horses and mules, asses and oxen, the camel is much employed in carrying agricultural and other produce. The species used by the Chinese is that which is supposed by naturalists to have been originally discovered in Bactria. It is large and robust, and capable of enduring a great variety of climates. It is distinguished from the camel of Arabia by the presence of two humps on the back. The height of a full-grown camel of this species is upwards of seven feet. The hair, which is long and shaggy on some parts of the body, is of a dark brown colour, though light varieties frequently occur. By the Mongo-

lians, as by the Arabs, its milk is regarded as a very nutritive beverage; and in regions where firewood is scarce, its dung, like that of the cow, is used for fuel. Its flesh—more particularly the fatty substance of the hunches—is also in great request among this singular and interesting people. The burdens which the Chinese place upon the backs of their camels are not nearly so ponderous as those under which the camels of Arabia groan. For the saddle, camels of a lighter build are bred, and carry their riders with great swiftness, accomplishing from sixty to nearly a hundred miles a day. One of the pictures which my memory frequently reproduces as characteristic of the scenes through which I travelled in the northern regions of the empire, is that of a Mongolian who passed me on camel-back. A noble patriarch of a man, with bronzed face and flowing beard of white, resting high in saddle and on stirrup on the mountainous back of this singularly-fashioned steed, he was borne with ungainly motion and astonishing rapidity across the plains. Occasionally, especially when intent upon long journeys, ladies mount these uncouth steeds. On one occasion, leaving the city of Wi-li-sheang, I witnessed the migration of a nomadic family. They were Mongolians, two ladies—who, by the dresses they wore, were evidently of rank—three or four gentlemen, and several attendants, all mounted on camels; and I could not help thinking of the days when "Jacob rose up, and set his sons and his wives upon camels."

As in Arabia and Egypt, these animals, when used as beasts of burden, follow each other in single file, the halter of the second camel being bound to the trappings of the first, that of the third to those of the second, and so on. From the neck of the last animal a bell is suspended, the tinkling of which makes known to the camel-driver, more especially at night, that the line continues unbroken. This is very essential where, as in many parts, the roads are scarcely distinguishable even by daylight.

Bells are also attached to pack-horses, pack-mules, and asses. In explanation of the almost universal prevalence of this custom, two or three arguments were mentioned to me. Its many-sided advantages had not occurred to me until I discussed

the subject. Thus I learned that the bells by their cheerful tinkle encourage, on long journeys, the toiling beasts of burden; that, in the streets and marts of cities, they warn busy crowds of bipeds that beings with four legs and heavy bodies are approaching; that "far from the gadding crowd" on lonely plains and in gloomy mountain-passes, they cast a spell over wondering wild beasts; and that, above all, by night, in regions where the roads are ill-defined, their constant music is a guide to lead those who have strayed or loitered behind to their companions whom the darkness has swallowed up. The custom of suspending bells from the trappings of horses and beasts of burden must have been observed by Oriental peoples from the earliest times. Thus the prophet Zechariah introduces it as a feature of the glory of the kingdom of the Messiah, that "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD."

Chinese farms, like English, have their ducks, geese, and fowls. Pigeons are also reared by farmers in considerable numbers. The subject of Chinese poultry might be dismissed more summarily, if they only occupied the place of delicacies as in England. In China, however, they constitute, together with rice, fish, and pork, the food of the masses as well as of the upper ten thousand.

There is one curious exception to this statement. A numerous, class, who are followers of a god named Hong-Yuen-Shuee, refuse to eat ducks. It is said that the mother of this deity when pregnant was cured of a severe distemper, by eating herbs which were daily brought to her, during her illness, by a duck. She bore a son, whom she named Yan Shing, who was brought up under strict injunctions never to eat duck. He was careful to mind her commands, and his filial obedience was rewarded in a very striking way. On one occasion, when seeking safety by flight from a band of desperadoes who were pursuing him, he was suddenly concealed from their view by a large flock of ducks, which in their flight darkened the very heavens. In due course Yan Shing died. He had lain but a few hours in his grave when it was resolved, on account of the holiness of his life, to canonize him. After this

solemnity he was regarded as a god under the name of Hong-Yuen-Shuee, or Hong-Kung-Tchu-Shuee. In the presence of the altar in his honour it is usual for his votaries to vow that they will abstain from the flesh of his favourite bird. Parents sometimes dedicate their infants, when a month old, to the service of this deity; vowing in the name of the infant, that, in return for his protecting care, they will ever hold ducks in sacred regard. The inhabitants of Sa-tow, a village on the island of Honam, are his most devoted followers. There is not a duck to be found in their village. The inhabitants are content to be neither buyers, nor sellers, nor eaters of ducks; and it does not seem to occur to them that they might keep a few as pets, in honour of their favourite god. Their only, or principal, temple is in honour of Hong-Yuen-Shuee; and on the seventh day of the seventh month there are great rejoicings to celebrate his natal anniversary. A large mat shed or pavilion is erected on this occasion; and for three days the whole population—the males seated on the one side, and the females on the other—feast in it to their heart's content. The food which is served up for breakfast and dinner on these anniversaries is of the most substantial description; and, to judge from the quantities which they cheerfully consume, it must be very wholesome.

Non-consumers of ducks are, however, in a very decided minority; and farmers and cottagers accordingly rear these birds in great numbers throughout the provinces. The breed is very similar to that with which we are familiar in England. In the north, however, and more especially at Tien-tsin, I found a much larger variety. In the island of Hainan, and in other parts of the empire, a very fine strain of Muscovy ducks is to be found.

Great attention is paid to the rearing of this bird. The number of ducks allowed to each drake is ten. The companionship, however, between a drake and his ten ducks does not last longer than twelve months. At the end of that period, the old drakes are sold, and new ones bought to supply their place. To make the ducks lay the herds pluck feathers from their wings and tails, and sometimes withhold food from them for several days, and then feed them lavishly. The number of eggs

upon which a duck is allowed to sit is twelve, and, throughout the breeding season, food is given them in very moderate quantities. Those which are sitting are very carefully attended to, and once every five days the person in charge drives them to an adjacent pond or stream to wash. While they are sitting, women who are in what is called an interesting condition are not allowed to approach the ducks—a prohibition which has its origin of course in the superstitions to which the Chinese mind is prone. During the five days immediately after their leaving the shell, ducklings are not allowed to hear the sound of tom-toms, or gongs, or the barking of dogs, or the noise which arises from machinery in motion. The food which is given to them on the first day consists of congee, which is the water in which rice has been boiled. On the following days boiled rice is substituted. Clean spring water is set before them at such times, as the duckherds believe that the mud in muddy water is apt to stop up the nostrils. For the first fortnight of their lives ducklings are confined to a coop, the bottom of which is covered with soft grass.

Throughout the empire there are institutions called Poo-ap-chong, in which ducks' eggs are artificially hatched in large quantities. The process of incubation as practised in such establishments is as follows: A large quantity of rice-husks, or chaff, is placed above grates filled with hot charcoal embers. When heated, the chaff is placed in baskets, and the eggs are laid in it. The baskets with their contents are then taken into a dark room, and placed on shelves of lattice-work which are arranged in tiers on the walls. Underneath the lowest of these shelves several portable earthenware grates are placed, containing hot charcoal embers. In this dark and heated chamber the eggs are kept for a period of twenty-four hours. They are then removed to an adjoining room, where they are deposited in rattan baskets, which are three feet high, the sides being two inches thick, and lined with coarse brown paper. Here they are allowed to remain for ten days. In order that they may be equally heated, it is usual to alter their position once during the day, and once during the night. If the servants are careful, the eggs which in the day are in the upper part of

the basket will be in the lower part during the night. After fourteen days they are removed and arranged on long and very wide shelves. Here they are covered up, for warmth, with broad sheets of thick paper, made apparently of cotton. After they have occupied these shelves for fourteen days, hundreds of ducks burst into life. The principal establishments of this kind in the vicinity of Canton are at Fa-tee and Poee-tai-shuee. The ducklings are immediately sold to the duck merchant, by whom they are carefully reared in premises conveniently situated on the banks of creeks or rivers. A very large establishment of this sort is at Nam-tong, a village not far from Canton. Here I have frequently seen many thousand ducks in one compound or enclosure. Similar establishments are to be found in the midland and northern provinces. When sailing on the Grand Canal, I saw several large flocks of these birds.

The food given to the ducklings, during the first twenty-four hours, consists of congee, succeeded by boiled rice. Afterwards they are fed on bran mixed with chaff; and occasionally, that is, during the summer months, on maggots gathered from cisterns, or cesspools containing night-soil. Small land-crabs, which the Chinese capture in large quantities, are also given them; and, judging from the manner in which they devour these, the young birds find them very palatable. When sufficiently large, the birds are sold by the duck merchant to itinerant vendors, who anchor their large boats near the establishments I have described, in order to take in a cargo of several hundreds at a time. The duck boats are well adapted for the purpose, and it is not unusual for one boat to carry a living freight of from fifteen hundred to two thousand of these birds. The boats, however, being very clumsy, are in danger of being capsized when the weather is at all tempestuous. In the ever memorable typhoon which took place on the 27th of July, 1862, several of these boats were capsized in the vicinity of the Bogue forts; and so numerous were the ducks released from captivity, that for upwards of a mile the surface of the Canton river was crowded with them. The expense which the itinerant duck vendor incurs by having so many of these birds to feed, is not great: all that he has to do, is to allow them to spend an hour

or two, twice a day, on the muddy banks of the river or creek, which he navigates, or in the adjacent fields. The worms, snails, slugs, and frogs, with which these places abound, afford a delicious and ample repast for his feathered freight. On many occasions, I have seen from fifteen hundred to two thousand ducks busy at these meals at low tide. The birds are so well trained that they return from the river banks or adjoining fields to the boats at the call of the herd. Provision dealers are the duck vendors' best customers, and purchase the birds in great numbers with the view of salting them. The itinerant vendor, however, does not confine himself to the wholesale trade, but sells his freight in the numerous cities, towns, and villages which are to be found on the banks of streams. Establishments in which ducks are salted are both numerous and extensive. This is more especially the case in Lin-chow, a prefecture in the province of Kwang-tung. I had an opportunity of inspecting an establishment of this sort at Pak-ok-tung, near Canton. No part of the bird seemed to be regarded as offal by the various hands engaged in the process of salting. In one portion of the premises, the bodies of the ducks were opened, salted, and exposed in the sun to dry. In another department, men were placing the bills and feet of the birds, with quantities of brine, in earthenware jars; while in the courtyard men and women were occupied in exposing to the sun the hearts, gizzards, necks, and entrails. This process may be seen in operation, during the eleventh and twelfth months of the year, in the Lin-hing Kai street of the western suburb of Canton, where large quantities of ducks are at all times exposed for sale.

Although my residence in China has extended over many years, I never remember to have seen a Chinese eating parboiled eggs. Hard-boiled eggs, however, are occasionally eaten; and at the birth of a child, or the celebration of a natal anniversary, it is their custom, as I have elsewhere stated, to eat dyed eggs. In every city which I visited on the banks of the Grand Canal, I saw these exposed for sale in considerable quantities. Of preserved eggs the Chinese are very fond, and they are prepared in large quantities. An account of the process of preserving eggs may prove interesting to my readers.

Some vegetable is well boiled in a few pints of water, together with the leaves of the bamboo, fir, or cedar tree. This is done to render the water aromatic. In this water, as soon as it is lukewarm, the eggs are first washed, and then steeped for a few hours. Where a hundred eggs are being preserved, ten taels of salt, five taels of the ashes of firewood, and one catty of lime are formed into a kind of paste by being well mixed in the vessel which contains the aromatic water from which the eggs have been removed. This paste is then placed in a tub or coarse earthenware jar, the eggs being carefully embedded in it, and allowed to remain for three days. They are then taken out, so that the mixture may be stirred up, after which they are replaced. After three days more, this process is repeated again; and repeated again after three days more. The jar, or tub, is now hermetically sealed, and allowed to continue so for thirty days, when the eggs are fit for use. Another mode is as follows: Four taels weight of Bohea tea-leaves having been well boiled, the water is drawn off, and poured upon as much lime as will go in three basins of ordinary size, as much ash of firewood as would fill seven of these basins, and salt weighing twelve taels. These ingredients are then well mixed into a paste, and the eggs to be preserved are smeared with it. They are then carefully deposited in tubs or jars which contain wood-ashes, so as to prevent the eggs from adhering to one another. As wood-ashes are in great request for this purpose, they are carefully stored by cooks, who sell them to egg preservers at the rate of eight cash per catty. After forty days the eggs are found to be well preserved. In smearing them both men and women are employed: they wear gloves to protect their hands from the effects of the lime. Occasionally eggs are preserved in tubs or jars containing either a mixture of red clay and salt water, or a mixture of soot and salt water. These are called salted eggs, and are regarded as wholesome food for the sick.

What I have written with regard to the rearing and breeding of ducks, is almost equally applicable to geese. The breeds are apparently of great variety. Those which I have seen in the south of China bear a resemblance to the Egyptian goose. The

two sexes are very similar; the goose being rather smaller than the gander, and the colouring of its feathers somewhat lighter. In other portions of the empire, I have seen geese very similar, in size at all events, to those of Great Britain. The eggs are hatched in large numbers; but it does not appear that this is done, as in the case of ducks, by artificial means. The reason is, I was informed, the thickness of the shell. As a rule, geese are reared by farmers and cottagers whose lands are contiguous to rivers and creeks. In the districts of Tsung-fā, Fā-yune, Sam-shuee, and Tai-laong, in the province of Kwang-tung, I have seen several large flocks of geese: but as they are not hatched artificially, they are not to be found in such large numbers as ducks. The largest flock I ever saw was at Wang-kong, a village near Canton. It consisted of nine hundred. While they are sitting, the birds are not unfrequently lodged in the houses or cottages of their owners, who bestow the greatest attention upon them. To a large goose ten, and to a small one seven, eggs are allotted; and they seldom fail to hatch all of them. When a fortnight old, the goslings are conducted by the herd to fields on the banks of creeks, where they find plenty of food, in the shape of tussocks of rushes, herbs, slugs, and worms. At the ploughing seasons, the geese may be seen closely following the plough, devouring the worms which are turned up. It is amusing to observe the method the herd adopts to protect the goslings from the hawks, which are very numerous in China. He is provided with a hollow bamboo tube which he swings with great force round his head by means of a rope. The whizzing of the tube through the air scares the hawks from attacking. The establishments in which geese are kept are provided with long rows of wicker shelves, erected against the wall at a distance of five feet from the ground. The wands of which these shelves are formed cross each other at short distances, so that the droppings may fall to the ground. This arrangement is adopted because the moisture of the earth is thought to be prejudicial to the growth of the birds. The dung realizes tolerably large prices. The goose market which is held daily at Canton, in the street called Luen-hing Kai, is almost as large as the annual goose fair for which

Nottingham is so famous. Flat-bottomed boats discharge large numbers of these birds, at the wharf immediately in front of the market. I have seen no fewer than three hundred geese removed from one boat, several others, each containing an equal number, awaiting their turn alongside the wharf. On being removed from the boat, the geese are thrown into the river to have a swim, not, however, before the boat has been surrounded with a wicker-work fence, as the tide might otherwise soon carry them beyond their owner's reach. The geese are thrown into the river by the person in charge of the boat, who is held responsible for their safe delivery. He throws them in, five at a time; and keeps count of them, calling out the number as he throws. The clerk of the goose merchant is also present to see that his employer is not cheated. When they have had their swim, the birds are driven to the market, where they are exposed for retail sale.

The Chinese are also proficients in breeding and rearing fowls. The hens which they regard as the best breeders, are short, have short plumage, and their cackling is not loud. For twenty days after the hatching of her chickens a hen is confined in a coop, the floor of which is kept perfectly dry. During this period she and her brood are fed upon unboiled rice, as boiled rice is supposed to cause water to form in the crops of the chickens. At the large establishments in which fowls are reared, it is customary to scatter congee upon the floors of the courtyards. In a few days, the congee becomes infested with insects, and the fowls when they are admitted, make very short work both of insects and congee. On such food, the hens not only become fat, but lay plentifully. To promote their laying, they are occasionally fed with Chee-ma, or linseed mixed with hog's lard. In this preparation, a half catty of linseed goes to three taels' weight of the lard. For the same purpose, rearers of poultry are very careful, when feeding the hens, to administer water in very small quantities. When fattening fowls for the market, they give them flour mingled with oil. This paste is formed into pills, several of which are given daily to each bird. Rice, mixed with flour of sulphur, is not unfrequently given for fattening purposes; and fowls which

are of a yellowish colour when boiled, are preferred to those which are white. For capons there is a great demand. In fattening both cocks and capons, the birds are, in many instances, bound to their perches by means of cords, and fed daily upon rice and water. In the course of twelve months, they become very fat, and are prescribed by physicians, as suitable food for patients suffering from consumption; and for polygamists who have become weak, both in mind and body. A species of fowl, the flesh and bones of which are black, is often prescribed by physicians, as suitable food for sick or feeble women. The flesh is cut into small pieces; and its bones, reduced to a fine powder, are mixed by the Chinese followers of Æsculapius with medicines of various kinds.

Rearers of poultry profess to have it in their power to impart a beautiful plumage to their birds. This, they say, is easily accomplished by giving them as food, cuttle-fish which have previously been stuffed with sulphur, and dried for four or five days in the sun. They profess also to be able to check the growth of chickens, so as to be able to produce dwarf fowls. To accomplish this, the chickens—generally cocks—are confined to coops, and fed for a considerable time daily upon the seeds of opium, mixed with an ingredient called Hung-wong. For sickness the breeder refers to a book which contains rules for the preparation of suitable medicines. In some instances, lamp oil is administered to the feathered patient. Where fowls are afflicted with an epidemic, the dust which is produced by rubbing iron upon soft stones is given, together with rice water. A paste made of a certain kind of pea, which acts very powerfully, is also given. When fowls suffer from contagious diseases, it is not unusual to bleed them under the left wing, and to give them rice mixed with oil, after the operation. Fowls which gasp and are troubled with shortness of breath, have to swallow salt water; and a lotion of alum water is used in cases of ophthalmia.

Many varieties of pigeons are to be found in China. Tumblers, carriers, fantails, and croppers are reared in large numbers. The carrier is of great service to merchants, by whom it is employed in conveying intelligence to the producing districts, of the

arrivals of cargoes, and the ruling prices of the markets. Merchants at Hong-kong use them in conveying news of the arrival of the English, French, or American mails to their partners in trade at Canton. To defend the pigeon during its flight from attacks on the part of falcons or hawks, a whistle is attached to its tail, and the shrill noise of this contrivance, as its bearer flies through the air, terrifies the birds of prey. This mode of conveying letters is not by any means new to the Chinese. To them it was as well known in ancient times, as it was, not only to the inhabitants of other Asiatic countries, but to those of Greece. Anacreon alludes to it in one of his Odes. Ovid sings how Tamosthenes, when he had obtained a victory at the Olympic games, sent swift intelligence of the same to his father, at Ægina, by releasing a carrier pigeon, whose wings, as a token of victory, were stained with purple. During the siege of Modena, a correspondence is said to have been held between Brutus and Hirtius by the same means. That carrier pigeons were used by the Jews in the time of Solomon is, also, I think, very clear from a passage in Ecclesiastes (x. 20) which runs, "Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." It is, I apprehend, impossible to understand this passage of Holy Writ, unless we regard it as referring to the use of pigeons as a means of communication. The speed with which these birds wing their course through the air is astonishing. A case is on record in which thirty-two pigeons were brought from Antwerp, and liberated in London, on the morning of November 22nd, 1819. Of these one arrived at Antwerp, at noon, on the same day; and a second, fifteen minutes latter. The others reached their destination on the day following.

Pigeons are regarded as a delicacy by the Chinese. They are generally placed upon the table at banquets in honour of marriages, and at private festivals; and they are served daily, as a rule, at restaurants, as an attractive *entremet*.

The dung of pigeons is regarded by the farmer as of great value, being especially serviceable in promoting, as in Persia, the growth of esculent plants. It is also given as a medicine by

Chinese physicians—more particularly to women during and immediately after pregnancy. It appears from the Second Book of Kings (vi. 25) that when, in consequence of a siege, the famine in Samaria was very great, pigeons' dung was actually bought and sold by its distressed inhabitants as an article of food. In an abridged chronicle of the history of England, it is recorded that, during the famine in 1316, which caused such desolation in our land, this substance became more or less the food of the poor. I was unable to ascertain whether, among the Chinese, it is taken for other than medicinal purposes.

During my residence in China, I was present at many of the fairs held at all the large towns and villages of the empire. The largest which I attended in the south, were at Yow-loong, in the district of Fā-yune, and at Tai-laak, the capital of the ninety-six villages near Canton. Here, as in the other gatherings of this sort in the towns and villages of the southern provinces, the live stock which changed owners, consisted of buffaloes, cows, pigs, goats, ducks, geese, fowls, dogs, and cats: in addition to which large quantities of grain, vegetables, and seeds of every description, as well as agricultural implements, were exposed for sale. At Tai-laak I observed large quantities of cotton sold, at apparently very remunerative prices. The town of Tai-laak, deserves to be especially noticed for the excellence of its market accommodation. Its principal streets, dark and dirty though they are, resemble arcades, and conduct to large markets for the sale of cattle, pigs, goats, poultry, grain, vegetables, &c. As a rule, however, all Chinese towns and villages where fairs are held—and especially those of Kwang-tung—are provided with excellent accommodation for dealers in agricultural and other produce, and their markets are almost invariably covered with tiled roofs supported by lofty pillars of brick. In this respect, the towns and villages of China are in advance of the majority of those of Great Britain.

The largest fair in the northern province which I had an opportunity of attending, was at Lama-miou, in Mongolia. It commenced at sunrise, and the sale of live stock was brought to a close at 10 A.M. Great droves of horses, herds of cattle and swine, and flocks of sheep were exposed. I was informed

that, at the fairs which are held at this town during the sixth, seventh, and eighth months of the year, horses are exposed in very large numbers indeed. The horse fair at Lama-miou reminded me very much of similar scenes in England. Dirty street boys, who were in great requisition, put horses through their paces, with all the skill and cunning of Yorkshire dealers. They endeavoured to impart as much spirit as possible into their steeds, and the way in which the poor horses carried their tails, disposed one to think that they were under the effects of ginger. While I was closely watching them, especially one, with the view of purchasing it, a man who was passing through the market with a bullock-cart allowed the wheel of his cart to pass over my left foot. Probably I was as much to blame as the carter, but I am not quite sure that this reflection was uppermost in my mind at the moment. The injury, however, did not prevent my bargaining for the horse, and the owner of it, a Mongolian, after some very businesslike and amicable wrangling with me, at last suggested the propriety of our adjourning to some inn where the matter might be discussed with greater deliberation. We repaired to an inn accordingly in the neighbourhood of the market, and across a table on which the innkeeper had placed some wine of the country, we fought our commercial battle fairly and in good faith on both sides. It was finally settled that the animal, which was one of the best horses I met with in China, should change owners on reasonable terms. At Pekin also, I attended a very large horse fair. The stables and courtyards of the inns near the market, were crowded with horses of every description to be found in the empire. The sellers were most obliging, giving persons who were desirous of purchasing steeds every facility for riding them on trial, along the adjacent thoroughfare. At this fair I purchased a horse, which candour compels me to confess was not at all remarkable either for proportions or speed, I also visited the sheep and pig market at Pekin. The sheep were not confined to pens, but were bound together by ropes in lots of five or six, and tethered to posts. Each pig was rendered completely *hors de combat*, by being bound by the legs, and lay upon the ground with a doleful expression of utter helplessness.

The sellers of the stock at this fair were Mongolians; the purchasers, Chinese. The concourse of people at these large fairs was very great; and had I not been surrounded by Chinese farmers, I might have fancied myself at an important gathering of the kind at home. There, as here, were to be found the strolling playactor, the conjuror, the fortune-teller, the acrobat, and the itinerant vendor of fruits and mysterious cakes. The ubiquitous pickpocket was also present; and the skill with which the Chinese members of this miserable fraternity practise their detestable art, cannot fail to secure for them a tolerable harvest.

A WORKER IN METAL.

CHAPTER XXV.

GARDENS.

If prizes for profitable gardening were competed for by nations, the Chinese would have a very fair chance of being successful competitors. A Chinese is born with the two great instincts of a profitable gardener—firstly, not to waste such a valuable thing as land by letting it lie uncultivated; and secondly, not to waste anything, because in ninety-nine cases out of a hundred, anything may be utilized as a manure. We have seen the extraordinary care with which they collect from the butcher, the poulterer, the tanner, the gluemaker, the hairdresser—no matter whom—everything that can possibly contribute to enrich the soil. Add to this, that they are an eminently persevering race, and that they have a climate which smiles benignly, if sometimes too warmly, upon their "patient continuance in well-doing" as tillers of the ground. Esculents of every species and variety, such as sweet potatoes, yams, turnips, carrots, beans, peas, celery, radishes, broccoli, cabbages, lettuces, cucumbers, melons, pumpkins, tomatoes, &c., &c., are produced in large quantities in the market-gardens which are to be found in the neighbourhood of every city, town and village. In consequence of their great abundance, they sell at most reasonable prices; and the high state of cultivation in which the market-gardens are kept, would draw from our English gardeners expressions of admiration and respect.

A great variety of trees, some of which are little known out of China, are to be found in the orchards. In addition to the peach, apricot, custard-apple, rose-apple, pine-apple, pear, plum, walnut, date, cocoa, plantain, banana, persimmon, citron, orange, lemon, quince, guava, olive,[1] pomegranate, and vine—the last mentioned being grown in many varieties—there are the li-chi, the fruit of which is of the size of a strawberry, the stone being inclosed in soft succulent pulp of a very delicious flavour; the lung-ngan, or dragon's eye; the wampee, whose fruit, about the size of a pigeon's egg, is much esteemed, and the carambolo. Of these fruits the carambolo is, perhaps, gathered in greatest abundance. The orchards in which it is produced are very numerous, at all events in the province of Kwang-tung; especially at Leep-tak, and other villages which at intervals stud the banks of the Pearl river between Canton and Whampoa. At Fa-tee, a suburban district of Canton, there are many orchards of the same class. Round the trunks of the carambolo trees in the orchards of Leep-tak, and other large villages, quantities of earth are piled, but for what reason I was never able to learn. In the autumn of the year when the fruit ripens, its orchards are in a state of perpetual clangour from the beating of gongs by boys hired for the purpose, and without whom the birds would consume more than half the fruit. On one occasion I occupied, as a study, a small Chinese cottage in the centre of a carambolo orchard, at Fa-tee. So loud and incessant was the din in autumn as to be almost distracting. The orange orchards or groves are not by any means large. They are, however, very numerous, and supply the natives with an abundance of excellent fruit. The principal fruit-market at Canton is held in the Woee-sin street in the southern suburb, the Covent Garden of Canton.

But the Chinese do not confine themselves to cultivation on dry land only: they also cultivate the bottom of the waters, and in the beds of shallow lakes, ponds, and brooks, produce fruits unknown to Europeans. The water-chestnut, or Mai-tai as they

[1] The stones of this fruit are much appreciated by the Chinese. They carve them in an elaborate manner, and convert them, by setting them in gold, into very beautiful brooches or bracelets.

WATER-CHESTNUT GATHERERS.

term it, the fruit of which is inclosed in a case formed by its root, is one of the most noteworthy of these products, and is grown in large quantities. It is very wholesome and of a delicate flavour, and is gathered by women, who tuck up their wide trousers, and wade above their knees into the ponds, where they grope for the chestnuts with their hands. As soon as her basket is full, the gatherer repairs to the nearest town or village, which she perambulates with her trousers still tucked up, crying her water-chestnuts. These esculents are much appreciated, and meet a very ready sale. They are prepared for food by removing the rind and boiling the bulb. Occasionally the bulbs are cut into small pieces, which when boiled are eaten as hominy is in Europe. They are often reduced with a pestle and mortar, to a fine powder, which is sold in packages. I have frequently partaken of this food, and found it quite as agreeable, at all events as either corn-flour or arrowroot. At Poon-fong, a district which borders on the western suburb of Canton, it is prepared in large quantities.

There are very extensive water-lily or lotus ponds in the vicinity of the cities and villages of the southern provinces. In the western district of Canton, such ponds are also very numerous. The water-lily, which is I apprehend the Shushan of the Scriptures, is regarded by the Chinese as a sacred plant. It flourishes during the months of July and August; and when, in consequence of the latter rains and high tides, the Canton river during these months overflows the adjacent lands, its large tulip-like flowers—some of a bright red, others of a milk-white colour, and not a few combining the red and the white—may be seen raised, as if in triumph, above the surface of the swollen waters. With these flowers, the Chinese decorate their houses. The leaves of the plant are also used by shopkeepers—grocers especially—instead of paper to wrap their customers' purchases in. The seeds of the lotus, which are almost as large as filberts, are boiled and eaten. From the beds of the ponds, the Chinese also gather the root of the plant, which is of an elongated form, and in colour like a turnip. When opened, the root, which consists of a variety of cells, has somewhat the appearance of a honey-comb. The lotus of China is, I

apprehend, of the same species as that of Egypt, of which Herodotus writes (2. 92):—

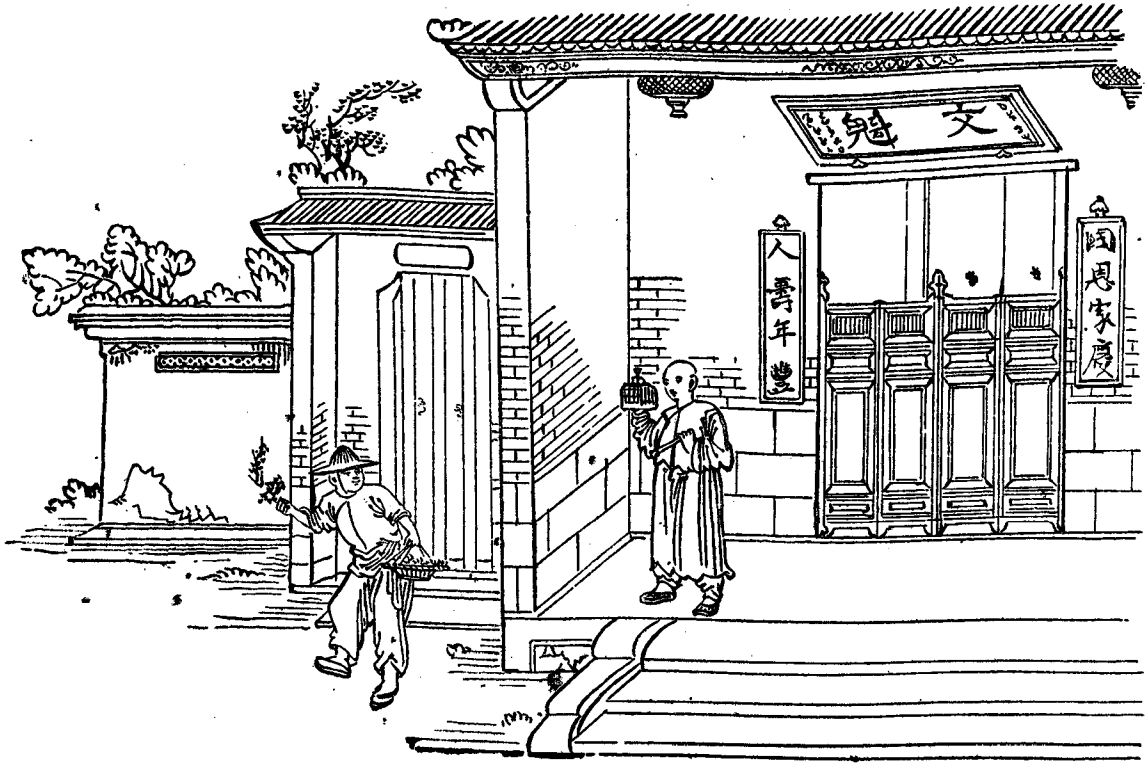
"So soon as the waters have reached their culminating point, there is to be seen above the surface a large quantity of the lily species, which by the Egyptians are termed the lotus."

It would appear that the Egyptians were in the habit of eating the seeds of this plant, which they boiled and made into a paste, and then baked as bread.

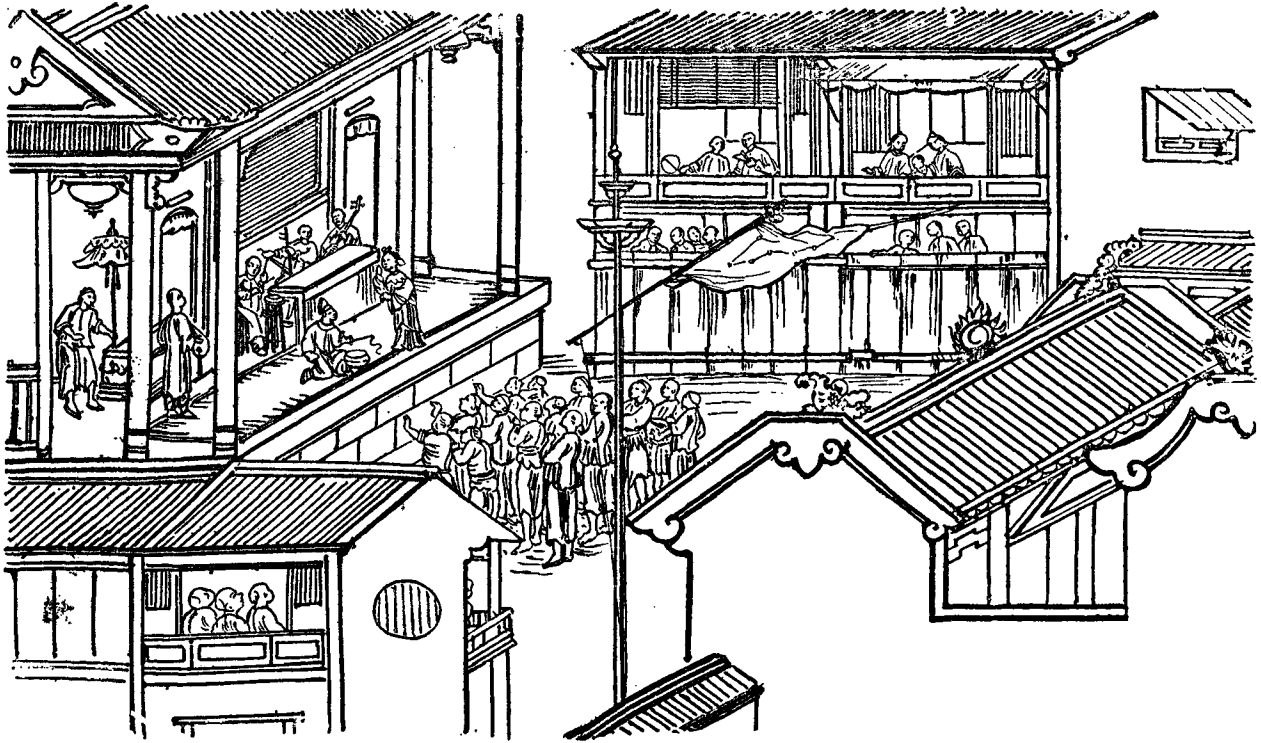
Flowering shrubs, flowers, and herbs are exceedingly numerous, and flowers, as well as fruits, may be had in abundance at any season of the year. The Chinese have their gardens, as a rule, on the banks of rivers, creeks, or canals, so as to have greater facilities for irrigation. This, I believe, was also the case with gardens in Palestine (*v.* Genesis ii. 10, and Isaiah i. 30). When the gardens in China are not on the banks of rivers or creeks, water is drawn for irrigation from deep wells or from ponds. Hollow bamboo tubes are used for distributing the water, which is drawn by means of a balanced lever. These rest upon wooden supports, and branch in almost every direction from the mouth of the well. Where the water is drawn from ponds, two buckets are used. Each is provided with a spout, and they are attached to the ends of a bamboo pole, which a labourer bears on his shoulders. Having filled his buckets with water by dipping them into the pond, he pours their contents upon the vegetable or flower-beds, without removing the pole from his shoulders. Pliny, in his "Natural History," (9, 14), describes methods of irrigating gardens in his time, not dissimilar to those employed by the Chinese.

As a rule, gardens in China are not contiguous to, or in way connected with, the houses of those to whom they belong. Situated beyond the precincts of the city, they are often a mile or two distant from the homes of the proprietors.[1] It is evident also from the allusions that the gardens mentioned in

[1] This remark applies only to gardens properly so called; for trees and flowers are not unfrequently found in the courtyards of the residences of Chinese gentlemen.



SELLING FLOWERS.



A STREET CONCERT.

Scripture, were generally beyond the walls of the city. Each garden is provided with its complement of garden houses. Some of these bowers are built in the form of pagodas; others of flower boats, and not a few of domed towers. They are furnished with chairs, couches, and tables, remarkable for their simplicity and neatness. To these pleasant retreats it is customary for families and their friends to betake themselves out of the noise and bustle of the town. Garden dinner parties are frequent, at which singing men and women usually sing and play popular Chinese airs for the entertainment of the guests. Occasionally, these banquets are enlivened by the performance of dramas, by professional actors. Jewish banquets which were given in gardens, were also it may be remarked, accompanied by singing and instrumental music (*v.* Isaiah lvi. 3, and lxv. 3).

With the general style of gardens in China—both nursery and private gardens—nearly every one may be supposed to be more or less acquainted. The dinner services and rice-paper pictures, which for some years past have been sent in such large quantities to Great Britain, and which have met with purchasers from Land's End to John o' Groat's House, must have made most people familiar with the singular scenery for which these gardens are famous. One or two of the landscape gardens which I have visited, are worthy, however, of particular notice. The largest in the vicinity of Canton is that of a gentleman named Punting-qua. It consists of several acres, and is surrounded by a brick wall fifteen or sixteen feet high. A path, paved with flagstones and covered with a roof of tiles supported with wooden pillars, runs round it, and protects visitors alike from rain, and the glare and heat of the sun, which, during the summer months, is almost unendurable. Each of the paths also by which the garden is intersected is covered in a similar way, so that it is possible to pass with comfort in all weathers from one part of the garden to another. Along these paths, at suitable intervals, there are well-built bowers—some of them two stories in height—which are furnished, according to Chinese taste, with great neatness. Large slabs of granite and huge stones of a yellow colour are placed here and there as seats along the margins of the walks. In the centre of the garden stands a large summer residence,

to which Pun-ting-qua and the ladies of his family not unfrequently resort. This residence, which is surrounded by water, is approached by a zig-zag bridge. It contains on the ground floor a withdrawing-room and a dining-room; and on the first floor three or four bedrooms and a library. Immediately in front of the dining-room there is a theatre, where plays are performed for the gratification of the guests. At the far end of the garden a white pagoda is erected upon an insulated mound, the summit of which commands a very extensive view of the surrounding country. The mound is covered with a variety of flowers, mosses, and shrubs; and round about it are winding paths, with masses of rockwork here and there breaking the continuity of their lines. On a rocky eminence of this mound stands a small building, which bears a striking resemblance to a miniature temple. The garden is studded with numerous ponds, producing most luxuriant crops of the water-lily, whose bright, gay flowers, conspicuous above the surface of the water, add greatly to the beauty of the scene. Along the banks of the ponds are planted li-chi, lung-ngan, and wampee trees, which yield in season an abundance of fruit; whilst along the sides of the walks which encircle and intersect the garden, are placed pots containing flowers and shrubs of the most beautiful forms and brilliant colours. For the benefit of the citizens of Canton, this garden is open at the celebration of certain festivals to the general public. It is so popular as a place of resort, that, almost weekly, parties of the leading citizens are admitted to dine. The dining-hall, of which pleasure parties are accustomed to avail themselves, is very large and commodious; and as the front and ends of the building consist of glass windows, it is not inaptly termed the crystal chamber. The back wall of the chamber is a panelled wainscot; and on the panels flowers, birds, and insects are portrayed with great accuracy and minuteness.

Such landscape gardens, however, are not in any way peculiar in the south of China; and near Pekin I had an opportunity of exploring the natural and artificial beauties of those which adjoin the Yuen-ming-yuen, or summer palace of the emperor. I also visited what may be termed a very extensive rockery in the grounds of a house situate in the prefectoral city of Yun-

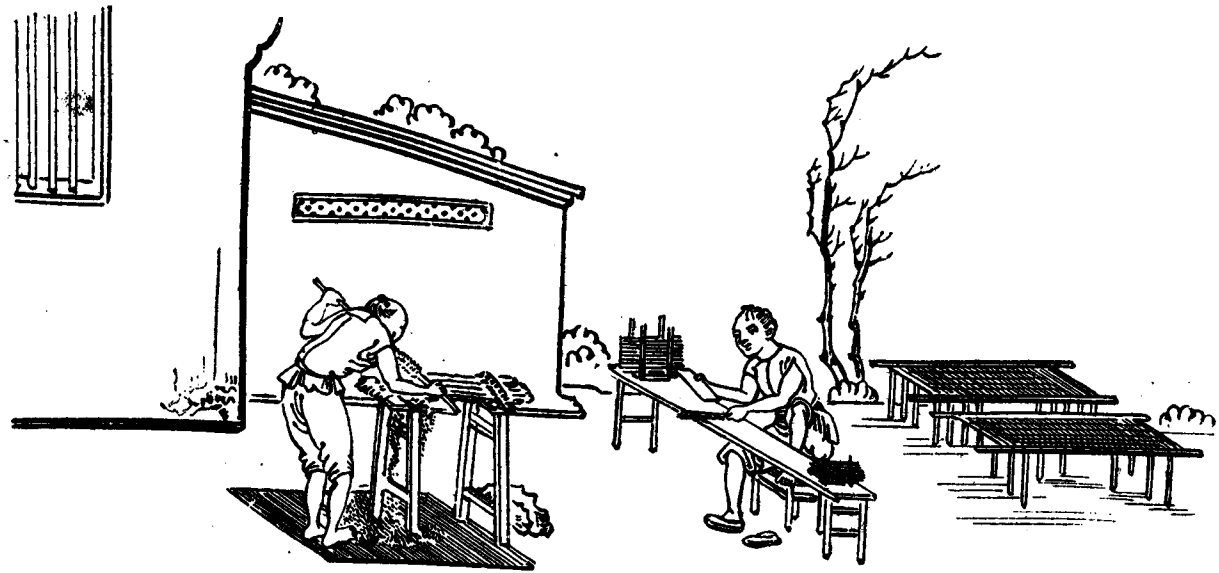
chow, on the banks of the Yan-tsze. This garden, which is, or was, the property of a gentleman called Pow Chia, greatly interested me. It was a perfect labyrinth, consisting of intricate paths winding in every direction, with here and there caverns formed by large pieces of rock. At Soo-chow I visited a rockery very similar to this, which stood in the grounds of a small yamun in a street called Pân-loo-cheng. This garden, it is said, was a favourite resort of the Emperor Kien-lung on the occasion of the three imperial visits which he paid to the city of Soo-chow. The attention of visitors is invariably directed by the guide to a tablet suspended from the garden wall, and bearing a sentence consisting of two Chinese characters. It was written by Kien-lung to express his delight in visiting a place so singular and grotesque.

In these parks and gardens it is usual to find one or two deer. This animal is regarded as bringing good fortune to its owner, and the word "deer" is represented in the Chinese language by a character similar to that which implies happiness. Rich families attach so much importance to the possession of a deer that they invariably make a point of keeping one; and the revolutionary forces which disturbed the peace of China for several years during the present century always marched with a deer at their head, in the hope of thereby securing success. With the deer they kept an egret, a bird which is also associated with good fortune in the estimation of the Chinese.

In many of the gardens it is customary to find apiaries; and it may be observed that in the practical management of bees this people are not one whit behind accomplished disciples of the illustrious Huber. They are aware, as judicious bee-masters, that the principal requisites for an apiary are a sufficient protection from the heat of summer as well as from the cold of winter, and a situation far removed from noise. To screen their hives from the north and north-west winds, and shelter them from the rays of the sun, they place them under covered pathways, or under the broad eaves of their dwelling-houses, or, if these are not convenient, under the eaves of garden walls with a southern aspect. By adopting the plan of placing the bee-hives close to their dwelling-houses, they make their bees so tame that

the approach of a person to the hives does not excite their anger as in England. That the bees may not mistake their respective hives, they do not crowd these together, but arrange them at a distance of from twelve to fourteen feet from each other. As water is very necessary to the successful operations of bees in spring and summer, they place their apiaries on the banks of rivulets, or near ponds of water. Rattan canes or bamboo rods are the materials of which the hives are made, the structure being covered sometimes with mud, and sometimes with cow-dung, which has been previously well-mixed with a gum which freely exudes from a tree called Koo-shu. A hive of such materials possesses this advantage over the ordinary straw hives of England, that mice cannot build their nests in it, and eventually penetrate unseen into the interior. To each end of the hive a movable circular door is attached. These doors are perforated, the holes being just large enough to admit the bees. By this arrangement, all large insects which are enemies to bees are, of course, unable to enter. Every morning the walls of the hives are carefully brushed to remove dust and prevent the formation of cobwebs.

In the spring of the year, when quantities of young are reared, should there be a deficiency of food, the bee-masters are very diligent in providing the bees with honey. Nor are less care and skill displayed in their management in the swarming season. Should the bees upon leaving the hive ascend high in the air, and seem disposed to fly far away, the bee-masters endeavour to bring them down by throwing fine mould amongst them. Occasionally I have seen grains of rice thrown with great success among high soaring bees. A swarm which alights upon a low shrub or tree is swept into the hive by a feather-brush, or driven into it by the smoke ascending from a quantity of paper which is set on fire at the foot of the tree. The swarming season terminates in June, and in the eighth month of the year, what the Chinese call the black or "minister bees" die in large numbers. The Chinese think that were they not to die, there would be a great dearth of food for the survivors. It is generally during the night that the hives are deprived of their honey. The bees are driven out by means of smoke. A man



MAKING INCENSE STICKS.

with a thin knife then cuts out the comb; and, when this has been done, the bees are permitted to return to the hive. Before cutting the comb the bee-master refers to the calendar to ascertain whether the day which he has selected for this purpose be a propitious one.

The comb is put into a muslin bag, through which the pure honey gradually filters into a vessel for its reception. The wax is put into a bag made of cotton-cloth, the mouth of which is closely tied. The bag with its contents is then placed in a vessel of boiling water, and the pure material oozes through the bag and floats on the surface. It is then skimmed off and stored in an earthenware jar. During the winter months, when there is a scarcity of flowers, the hives are well supplied with sugar.

An aquarium with gold-fish of various kinds is another very general and interesting feature of Chinese gardens. For the aquarium old earthenware jars are preferred. The mouth of the jar used for this purpose is about fifteen feet in circumference; the base of the vessel, however, is much contracted. Should it be necessary to replace an old jar by a new one, the sides of the latter are in the first place well rubbed with slices of turnip. It is then filled to the brim with spring-water; and in consequence of this treatment the sides of the vessel are in a few days covered with moss. Early in spring male shrimps, the claws of which have been cut off, are, for what purpose I never could learn, thrown into the jars, which are then immediately covered with wooden lids. During the great heat of summer, the water contained in these vessels is changed on alternate days. The approach of the spawning season is indicated by the fact that each female fish is accompanied by two males, one on each side. The jars in which the fish are placed to deposit their spawn contain very little water, and bunches of weeds or long grasses are placed in them for the reception of the ova. As the surface of each egg is of an adhesive nature, it remains attached to the weed upon which it happens to be deposited. To keep them from the rays of the sun, the jars are placed under shady trees. The times which elapses before the appearance of the young fish is not more than two or three days. When they

are hatched, they are fed during the first ten days of their existence upon the yolk of hard boiled eggs. Afterwards young insects are given to them. These are usually caught upon the surface of stagnant pools, and the fish-breeder washes them carefully in water before giving them to the fish. In winter, when insects are more difficult to be had, the blood of pigs, fowls, or ducks, mixed with rice-flour, and then dried in the sun, and afterwards well pounded in a mortar, is given as food. Small earthworms chopped into pieces are not unfrequently used during this season for the same purpose. During the first four hundred days of their existence, the fish are black. For several days after this period they are marked with gold or silver spots. Eventually this speckled appearance gives place to that bright golden hue, for which the gold-fish of China are so justly celebrated. The time required to effect this change of colour depends upon the constitution of each individual.

The Chinese bestow great pains and attention upon keeping their gold-fish in good health. Where sicknesss occurs they have recourse chiefly to the following remedies:—Should the fish show signs of distress by floating on their sides and gasping, a fresh supply of water is immediately poured into their jar. As an all prevailing remedy, the fish-breeder next proceeds to throw into it a fine powder, made by pounding the root of the plantain-tree in a mortar. When the fish become lean and spotted, he concludes that they are suffering from lice. If not destroyed, these prove fatal to the health of the fish, and to kill them at once he places in the jar strips of the bark of a tree called Foong, together with strips of the white willow. In some instances a newly made brick, which has been well soaked in nightsoil and then dried in the sun, is placed in the jar for this purpose.

The *Cyprinus auratus*, or gold carp, is the most beautiful gold-fish which the Chinese possess. It is indigenous to the country and, according to Pennant, was introduced into England towards the close of the seventeenth century. In China, silver-fish are of greater value than gold-fish, a circumstance which is probably due to their comparative rarity. The Chinese do not value gold-fish which have dorsal fins. When provided with such

CHINESE PLAYING AT SHUTTLECOCK.

an appendage, they are called Tsak-Yu-Chu. Those which are of greatest value in their estimation are the Chan-Chu-Tun, or pearly-scaled fish. The males of this variety are distinguished from the females by certain small white spots, which are uniformly arranged on the edges of the fins. A fish of this kind weighs about four taels. In writing upon this subject I have alluded to the earthenware jars which are used as aquariums. It ought to be observed, however, that, in some instances, the fish are kept in troughs and ponds.

CHAPTER XXVI.

TEA.

THE tea-plant is an evergreen, and in appearance not unlike the myrtle. It grows to a height varying between four and eight feet, and is so robust as to flourish in almost every variety of climate. I have seen it cultivated with much success in Hok-shan, Fā-yune, and other districts of the province of Kwang-tung, which are within the tropics; and I have also found it in large quantities not only in the central and northern provinces of China Proper, but in various districts in Inner Mongolia, where the winter season is extremely severe. It, however, flourishes best in the provinces of Fo-kien, Kiang-su, Hoonam, and Hoopeh. An Italian, named Giovanni Botero, who in 1590 wrote a work treating particularly of the causes of the splendour and wealth of cities, is the first European author who alludes to the tea-plant. "The Chinese," he says, "have a herb, out of which they press a delicate juice, which serves them for drink instead of wine: it also preserves their health and frees them from all those evils which the immoderate use of wine produces amongst us."

The culture of this plant, which is propagated from seed, gives employment to large numbers of Chinese labourers. When the seeds are gathered—which takes place about the middle of the ninth month of the Chinese year, that is, in October—they are exposed to the rays of the sun until they are perfectly dry. This is preparatory to their safe preservation during winter. About the middle of the first month of the Chinese year, that is

February, or at the commencement of the second, they are placed in cold water for the space of twenty-four hours. During this time they become perfectly soaked. On their removal, they are deposited in cloth bags, and placed in a moderately warm chamber, so as to admit of their becoming gradually dry. The cook-house is generally chosen for this purpose, the warmth of a fire being preferred at this stage to the heat of the sun. When the seeds are partially dried, they are moistened with water, after which they are again partially dried, and then once more moistened. The process of moistening and drying the seeds, is continued until they begin to sprout, when they are placed half an inch apart, in thin layers of earth, spread over basket-work, or matting. During the first four days great care is taken of the seedlings. Every morning they are well watered and exposed to the sun; and, at the close of the day, they are placed in a chamber where they remain during the night. On the fifth day, they are strong enough to be exposed to the night air, although the dew is not beneficial to them. Rain, however, must be carefully avoided. When the shoots have grown four inches high, they are planted in the ground at a distance of two feet apart. Hilly ground, as affording good drainage, which is of vast importance, is better adapted for the growth of the plant than flat ground; and tea plantations, with their rich dark foliage, resembling, as they do, extensive shrubberies of evergreens, present a charming contrast to the wild scenery which surrounds them on all sides.

The tea plant yields its first crop at the end of the third year. If stripped of leaves before it has reached this age, it is apt to be spoiled, or seriously injured. After this age, if the annual stripping which the tree ought now to undergo were omitted, the following year would be marked by a very poor and comparatively useless crop. The first crop of leaves is gathered in the latter part of April, the second towards the end of May, or in the early part of June, and the third about thirty days afterwards. Great pains are taken not to exhaust the plants by plucking them too bare. Despite every care they eventually become unproductive, having, when eight or ten years old, only a few coarse leaves. Hence, it is usual for tea farmers to cut

the shrubs down to the stems, so that there may be a plentiful supply of new shoots and leaves in succeeding summers. The leaves are plucked with great nicety, not more than one being plucked from the stalk at a time. Before commencing their labours, the gatherers have to wash their hands, and they deposit the leaves which they pluck in clean wicker-work baskets. An expert labourer can, with comparative ease, gather from ten to thirteen pounds of leaves in a day.

The Chinese teas, which are exported by British and other foreign merchants, to Europe and America, include the following kinds, viz., Congou, Souchong, Flowery Pekoe, Oolong, Scented Orange Pekoe, Scented Capers, and Green Tea.

Congou is made in the following manner. The leaves are spread out in the open air to dry. They are then trodden by labourers, so that any moisture remaining in them after their exposure to the air, or sun, is pressed out. At the close of this process, which not unfrequently lasts two or three hours, the leaves are again heaped together, and covered with cloths. In this state they are allowed to remain all night, when they undergo a great change, spontaneous heating changing their green to black or brown. They are, also, now more fragrant, and have undergone a very decided change in flavour. The labourers now proceed to rub the leaves between the palms, of their hands so as to twist or crumple them. In this crumpled state, they are again exposed to the sun. Should the day be wet, or the sky at all overcast, they are baked over a charcoal fire. The baking is done in the following manner. A basket frame, not dissimilar in form to a corset, *i.e.*, wide at both ends and contracted towards the centre, is placed over the grate containing the hot embers of charcoal. In the contracted part of the basket is placed a sieve, upon which the leaves are arranged, and a person is employed to stir them up at certain intervals so that they may be equally heated. After the processes just described, they are ready to be sold to the proprietors of tea hongs, many of whom reside in the towns in the vicinity of the tea-producing districts. The leaves, although previously fired by the planter, are now—for a space, I believe, of two hours—again subjected to this treatment by the proprietors of

tea hongs, after which they are sifted. The use of the sieve, however, although it renders it comparatively easy, does not dispense with the additional labour of separating by hand the bad leaves, and the stems, from the good leaves. This task is allotted to women and girls, who, seating themselves with baskets of the leaves on their laps, dexterously use both hands in picking out all the stems and bad leaves which the sieve has failed to get rid of. A winnowing machine, similar to that used by farmers in England for winnowing grain, is now employed to effect the separation of the light and useless leaves from those which are heavy and good. Teas of first quality are winnowed more frequently than those of inferior descriptions. Having been carefully winnowed, the leaves are put into boxes lined with paper. When sufficient boxes have been filled to constitute one parcel, or chop as it is called by the trade, they are sold to foreign merchants.

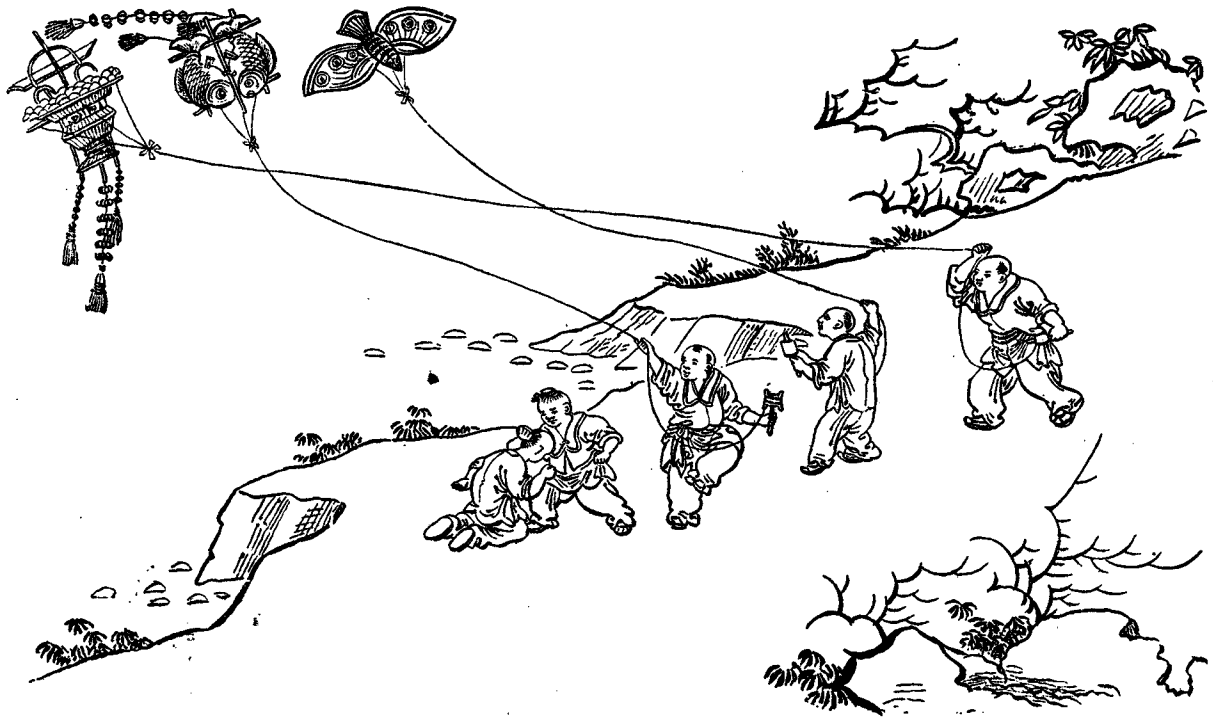
Black Leaf Congou, is a term applied to certain descriptions of Congou, and implies that the leaves, so called, are blacker than the teas which are termed respectively Red, or Brown Leaf Congou, Oonan Congou, Uing Chou Congou, and Ho-Chow Congou. Oo-pack Congou is produced in the province of Hoo-peh, and comprises the numerous descriptions which are grown in the various districts of that province. The leaves are bold in form and black in colour, with a grey tinge. In former years Oo-pack Congou was sent to Canton for sale. It is now, however, sold in large quantities at Han-kow—a new port opened to foreign trade, some years ago, in conformity with the Elgin Treaty.

Oonan Congou is produced in the various districts of the province of Hoo-nan. The leaves have a greyish, blackish colour, and, in some instances, a tinge of red. Oonan Congou was also sent to Canton for sale in former years. The principal market for this tea nowadays is Han-kow. Ning Chow Congou is produced in the north-west of the province of Kiang-si. The finest kinds of this tea, however, are grown at Wuning, a place which is south-west of the city of Kiukiang. The leaves are of a brownish black colour. The chief market for teas of this kind is Kiukiang. In the marts of Hangchow

and Canton, however, chops of this tea are occasionally sold. Ho-how Congou is produced in the north-east portions of the province of Kiang-si, and on the north of the Bohea hills. The leaves are very rough and irregular in form, and of a brownish black colour. In the Ho-how district several tea hongs are established, the proprietors of which purchase, in the Oonan and Wing-chow districts, large quantities of partly prepared leaves, which they finish and pack in their own district of Ho-how. The Ho-how teas are almost all sent to Kiukiang for sale. The chops, which are not sent thither, find their way to Canton and Foo-chow respectively. Those, however, which find their way to the latter port are very few in number. Chops of Ho-how Congou are, in some instances, sent direct to Shanghai. The finest chops of Oopack teas consist of the best black leaf teas. Fine Oonan teas are superior to those of Ning Chow, whilst the Ho-how teas rank lowest of all. Black leaf teas are sent to the United Kingdom, with the exception of a few chops, to Australia, and, *vid* Siberia, to Russia.

Red or Brown Leaf Congou is so called on account of the reddish or brownish colour of the leaves. The Red or Brown Leaf Congou is produced in the province of Fo-kien. The finest teas, however, of this class are produced in a district which is in the vicinity of the city of Shama, and the name of Kai-shan is applied to them. The leaves of the red or brown Congou are small and closely twisted. The principal market for these teas is Foo-chow. Those which are produced in the southern part of the province of Fo-kien are forwarded for sale to the port of Amoy.

In the province of Kwang-tung a large quantity of leaf is grown, which is made into teas resembling those made in the central provinces of the Empire. The principal or best Congou made in Kwang-tung, is called Tay-shan Congou. The leaves of this tea are long and wiry, and of a brownish black hue. Much of the Tay-shan Congou is packed at Macao, and sold there. During the last few years a very good imitation of Red-leaf Congou has been made at Canton. The leaves which are of a reddish colour are small and twisted. Red-leaf and Canton Congous are, as a rule, forwarded for sale to Great Britain, but



FLYING KITES

small quantities are sent for sale to the United States. Black-leaf Congous are generally packed in chests, each of which contains from 85 lbs. to 110 lbs. Red-leaf teas are also usually packed in chests. It is sometimes customary to pack them in half chests, each of which contains from 40 to 50 or 60 lbs. Tay-shan Congous are almost invariably packed in boxes, each of which contains from 20 to 30 lbs.

Souchong is a class of tea very similar to Congou. It has the same brownish or reddish colour as the Red-leaf Congou. The make of its leaf, however, is much bolder and more irregular; and, in flavour, this tea is very different from Congou. Fine Souchong is produced only in one part of China, viz., in the north-east parts of the province of Fo-kien. Its leaf is prepared in the following manner. In the first instance, it is spread out in the open air to dry. It is then trodden by labourers. This process ended, it is piled in large heaps, each of which the labourer is careful to cover with a cloth. In this state the tea remains till the following morning, when every particle of it is well rubbed between the labourer's hands. It is then placed in separate portions, for the space of three hours, over charcoal fires. The method of making Souchong is similar in all respects to that of preparing Congou. The first crop of Souchong, in consequence, I believe, of its superior strength, does not, as a general rule, require to be fired a second time. In most instances, however, it is deemed necessary to expose it to the rays of the sun.

Souchong is packed in chests, or half chests, and the lead with which the inside of each chest is coated is of a very superior quality to that with which the chests are ordinarily lined. It is known by all who are engaged in the tea trade as Souchong lead. The bulk of Souchong tea is sent to the markets of the United Kingdom, and the remainder to those of Australia and the United States.

Flowery Pekoe, which is a fancy tea, is not made to any great extent. It is prepared from leaf buds, which are exposed to the sun to dry as soon as they are gathered, and then sold to the proprietors of tea hongs. By them the leaves are finally fired, over a slow fire, and then packed. The leaves, which have a downy appearance, vary in colour, some being yellow and others

black. Flowery Pekoe is chiefly exported from Foo-chow. Small quantities of it are also sent to Canton for exportation. It is in England that Flowery Pekoe finds consumers.

Oolong, a tea of some importance in the trade, is prepared in the following manner. The leaves are first of all spread out to dry. They are then sprinkled, or moistened, with water, and eventually fired in the same manner as Congou. The planters then sell the leaves to the proprietors of tea hongs, whose labourers pick out all the stems and bad leaves. When this has been done, the leaves are again moistened with water, and once more fired. When leaves have been gathered in quantities sufficient to constitute a "chop," they are all mixed together and once more exposed to the action of fire. In appearance, they are yellow, with a black or dark green tint; in form, they are bold, irregular, somewhat wiry, and not closely twisted. Oolong is produced in the province of Fo-kien, and is, in consequence, exported from the ports of Foo-chow and Amoy. The greatest quantity of this tea is sent to the United States, the remainder being forwarded to England and Australia.

Scented Orange Pekoe is made in the provinces of Kwang-tung and Fo-kien. Teas of this description, prepared in the former province, are called Canton Scented Orange Pekoe, whilst those made in the province of Fo-kien, are called Foo-chow Scented Orange Pekoe. The preparation of these teas takes place in the following manner. The leaves are spread out in the open air to dry. Labourers then rub them between the palms of their hands, to impart a twisted, or crumpled, appearance to them. At this stage of preparation, they are packed and sent to the markets of Canton and Foo-chow, where they are immediately unpacked and baked over a slow fire. Pains are taken to scent the leaves by mixing them with flowers of the Arabian jessamine. When they are supposed to have sufficiently imbibed the fragrance, they are separated from the jessamine flowers by means of sieves. Fine kinds of Scented Orange Pekoe are twice scented. It is unnecessary for them to undergo a second time the action of fire. The leaves of Foo-chow Scented Orange Pekoe are small and closely twisted. In colour they are yellow, with a brownish or blackish tinge. Those

which are called Canton Scented Orange Pekoe, are long, wiry, closely twisted, and black, with, occasionally, a yellowish or greenish tinge. The black colour is produced by a mixture of powdered charcoal. Scented Orange Pekoe, which is invariably packed in boxes, is exported for sale to the United Kingdom. A small quantity is also occasionally sent from the port of Foo-chow to Australia.

Scented Caper is made in the same way. It consists, in fact, of leaves separated by a sifting process from the leaves of Scented Orange Pekoe. The leaves thus separated, are in the form of pellets. Those which are prepared at Foo-chow are yellowish and brownish, or blackish, whereas those manufactured at Canton are black or brown, with an occasional tinge of yellow or green. The tea made into Caper at Canton, is grown upon an extensive range of hills in the district of Hok-shan, one of the counties forming the prefecture of Kwang-chow Foo. The tea leaves having been well dried and fired in the first instance, are forwarded, when in sufficient quantity, to the city of Canton, where they are made into Caper according to the following rules. Seventeen or eighteen handfuls of leaves are placed in each of the pans with which the tea hong is furnished. Having been moistened with water, the leaves are now well stirred up by hand. Rendered thus soft and pliable, they are immediately put into small coarse sackcloth bags, each of which, when filled and tightly closed, has the appearance of a foot-ball. These bags are all arranged on the floor of one of the largest chambers of the hong, and are moved to and fro by labourers, who stand upon them, and who, in order to roll them backwards and forwards with their feet without the risk of falling, support themselves by grasping long wooden poles. Under this process, the tea leaves in each bag assume the form of pellets, or capers. The coarse leaves gathered from the finer leaves thus made into Caper, are not thrown aside as useless, but after being well fired, are put into wooden troughs, and cut into several pieces by means of choppers not unlike in shape to large spuds. The pieces of leaves are then made by the process already described, into a tea which is also called Caper. A very inferior kind of Scented Caper, is made by mixing tea dust with Congee water

and sifting it, to give it the form of pellets. Scented Caper is exported to the United Kingdom.

Green tea is prepared in the following manner. The leaves of the tea-plant are placed in iron pans as soon as they are plucked, to undergo, for two or three minutes only, the action of heat over a charcoal fire. They are then rubbed together for a short time, after which they are again exposed to the action of fire. The process of firing the leaves a second time, is continued not for two or three minutes only, as in the first instance, but for two or three hours. To the care of each person engaged in the firing department of a green-tea factory, a bundle of leaves, weighing eight or ten catties, is entrusted; and while the leaves are being fired a second time, they are kept constantly stirred by hand. In the case of fine tea, the leaves are constantly fanned during the first hour of the second time of firing, so as to preserve their green colour. When the leaves have undergone this process, they are packed and sold to the proprietors of tea hongs. By them the leaves are again exposed to the action of fire for the space of half-an-hour. They are then cleansed by the usual methods of sieving, picking, and winnowing. In manipulating green teas, much care and attention must be given to the separation of leaves which differ in size and shape. The extent to which this process is carried, varies of course according to the intention of the manufacturer. When separated, the leaves are sold to foreign merchants. Those which are small and resemble pellets in shape, comprise what is termed Gunpowder. Those of a larger size, though similar in form to Gunpowder, are called Imperial. Small sized leaves which are wiry and twisted, are called Young Hyson, whilst those of a larger size are called Hyson. Twankay is a term applied to leaves which are light, large, coarse, and irregular, whilst those which are thin, skinny, and broken are called Skin, or Hyson Skin. To the last-mentioned leaves, the name Hyson-Twankay is also occasionally given. When these leaves have been separated and classed under their respective names, they are again fired, viz., Gunpowder for twelve or fourteen hours, Imperial for eight hours, Young Hyson for ten hours, Hyson for eight hours, and Twan-kay and Skin for three hours. When

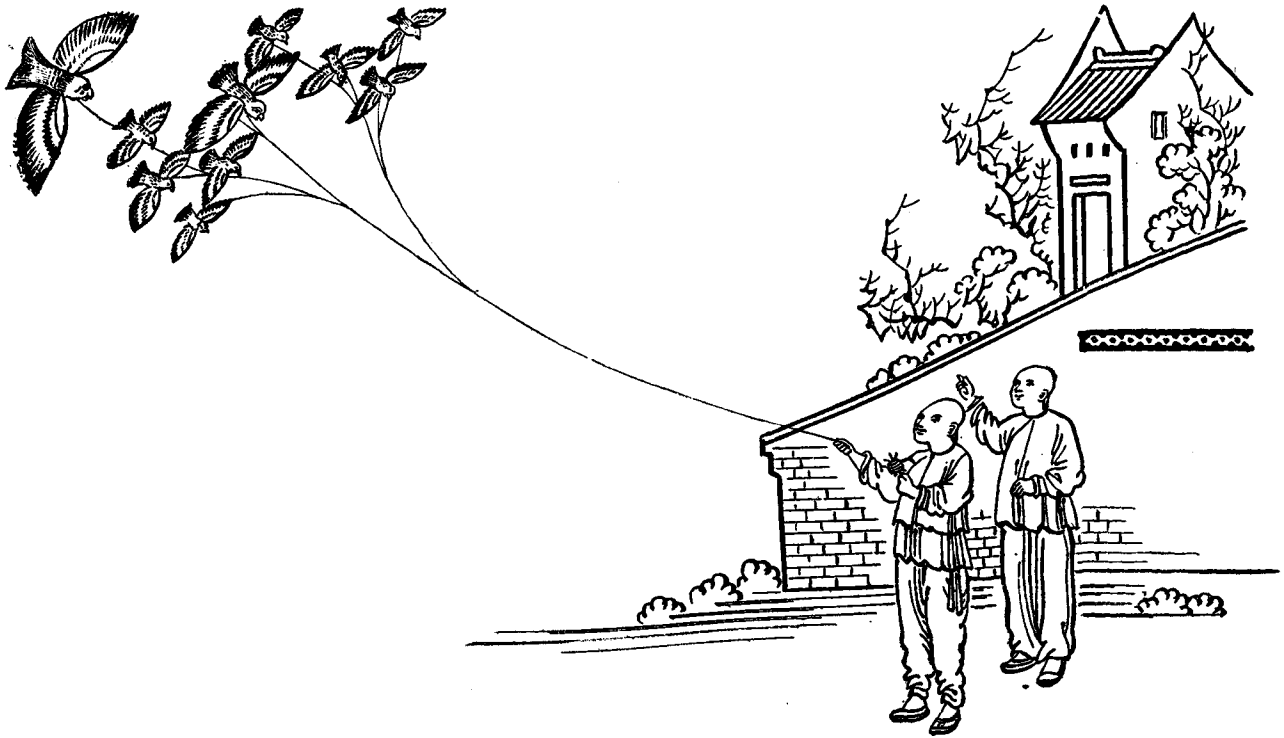
each of these kinds is half fired, small quantities of powdered gypsum, Prussian blue, and turmeric are mixed with them, the two latter giving them the desired tint. All green teas, whether fine, or common, are mixed with the ingredients I have enumerated. The quantity of colouring matter, however, is optional. Tea-men who wish to make their teas very blue, use, of course, a greater quantity than those who wish their teas to be of a pale colour. When the different kinds of green tea leaves have undergone the action of fire, they are well stirred up, and fired once more for half-an-hour. Green tea is generally packed in half chests. Sometimes, however, it is placed in boxes. The finest description is made in the neighbourhood of Wuyune, and is known by the name of Moyune. All green teas, with the exception of a few chops, which find their way to other ports, are forwarded, for exportation, to Shanghai, Kiukang, and Ningpo.

On a visit to Formosa, I observed tea growing upon the hills of that beautiful island. The tea of Formosa, however, is of very inferior quality. Quantities of it are sent to the province of Fo-kien, of which the island is regarded as a political division. By the inhabitants of Fo-kien this tea is said to be appreciated for certain medicinal properties which it is supposed to possess. Of late years, however, Formosa teas have, in some instances, been forwarded for sale to Macao, where, before exportation, they are freely mixed with Canton teas. Oolong is also produced in Formosa. This tea is bought from the tea growers of the island by European merchants, who, as a rule, forward it for sale to the marts of the United States.

When travelling in Inner Mongolia I also saw the tea-plant growing, though not in large quantities. The leaves of the plant are very large, and are produced, I was told, for the service of the nomadic tribes of Mongolia only. The process which the Mongolians adopt, to prepare the leaves for the palate, is very simple. So soon as the leaves are plucked, they are placed in an iron pan to be well steamed over a slow fire. After this simple process has been repeated seven or eight times, they are regarded as fit for use. What is known as brick tea, is of two kinds, viz., green and black brick tea. Green brick tea is made of leaves which have fallen to the ground either in consequence

of the violence of the winds, or the changes of the seasons. So soon as these leaves have been gathered, they are mixed with stalks or stems, which have been separated by the processes of sieving, picking, and winnowing, from the leaves which have been carefully gathered by the hand of the labourer. They are then put into wicker-baskets, each of which is placed on an iron pan filled to the brim with boiling water. These pans are placed over slow fires of cow-dung, which keep the water in a boiling state, and the vapour, as it ascends, permeates the mixture in the baskets. Having been well steamed, the contents of each basket are placed in moulds, and eventually pressed with heavy weights. The time required for these processes in the manufacture of green brick tea, is one month. Black brick tea, also, consists of fallen leaves and stems, and is prepared in a precisely similar manner. Three weeks only, however, are required for its manufacture. Thirty large bricks of green brick tea constitute one package, while sixty-four are required to form a package of black brick tea, the bricks of the black tea being much smaller than those of the green. The bricks of both teas vary much in point of quality, some being very coarse in appearance, and others quite smooth. In some instances, the surface is plain; in others, it is decorated with raised representations of flowers. Green brick tea is made at Toong-shan, in the province of Hoonam, and black brick tea at Soong-yang, and at Yang-lou-toong, in the province of Hoo-peh.

The last-named town recalls to my mind a journey which would have been one of uninterrupted pleasure, but for an incident which filled me with horror. It was the capture and summary punishment of a thief at Tien-hshin, a town at which I spent a night *en route* from Hankow to Yang-lou-toong. The unhappy man was taken at midnight in the act of stealing a package of tea from a junk which was lying alongside the wharf; he was forcibly dragged on board the junk, and the crew, having been roused from their slumbers by the policeman, vented their rage upon him in a most violent manner. For three hours, at least, the stillness of the night was interrupted, and the very air, as it were, rent by his painfully agonizing shrieks. At the end of the third hour they suddenly ceased.



FLYING KITES.

No doubt he died under the torture to which his hard-hearted countrymen had subjected him. Such barbarity towards pilferers of cargo is not confined to the province of Hoo-peh. In 1871, in crossing the Canton River from Shamien to Honam, I found in the bows of a sampan, which was drifting with the tide, the dead body of a man, who, I afterwards learned, had been beaten to death by the crew of a junk for stealing cargo. At Tien-hshin the people were much disposed to maltreat our party; and, passing through the principal streets of the town, in the darkness of the evening, we were assailed by a number of men who pelted us with stones in the most violent manner. As we were traversing a dark alley which leads to the wharf, a man, who was evidently lying in wait for us, threw at my head a stone so large that, had it hit the frail target, the result would probably have been fatal. The formidable missile whizzed past my right ear, and rebounded with great force from the opposite wall of the alley. On arriving at Yang-lou-toong I found many extensive tea hongs, in which black brick tea is made. From the experience which I then acquired, I may venture to affirm that a statement made by Professor Johnson in his work entitled *Chemistry of Common Life*, that the bricks are often made harder by mixing the leaves with the scum of sheep and ox blood, is without foundation. At Yang-lou-toong I bought several bricks of tea. They are still in my possession, and the dimensions of some of them in inches are as follows:—

Length.	Breadth.	Thickness.
13¾	6	1
10½	5	1
10	5¼	¾
8¾	4¾	¾
8½	5½	¾
8½	5	1

The various packages of brick tea are carried from the tea hongs in wheel-barrows to the banks of the nearest navigable creek, or stream, where they are placed on board vessels, and conveyed to Hankow. At this treaty port they are bought by Russian merchants, and forwarded for sale, by retail, to the markets of Mongolia, Mantchuria, Thibet, and Siberia. From

fifty to seventy thousand packages of brick tea are forwarded annually to these markets by the Russian merchants. In the well-known work, to which I have already alluded, Professor Johnson states that "the Mongols and other Tartar tribes, in order to use brick tea, rub it to a fine powder, boil it with the alkaline of steppe-water, to which salt and fat have been added, and pour off the decoction from the sediment. They mix this liquid first with milk, butter, and a little roasted meal." Sir Joseph Hooker, in his work entitled *Himalayan Journals*, says that the beverage of the Thibetans is "a sort of soup, made from brick tea, of which a handful of leaves is churned up with salt, butter, and soda, then boiled and transferred to the tea-pot."

In the province of Yun-nan and in the district of Nang-nee-uen, which is a division of the prefecture of Poo-nee Foo, brick or cake tea is also made. The bricks, or cakes, are moulded in the form of circles, each of which is twenty-one inches in circumference. The brick tea of Yun-nan is termed Poo-nee Foo tea, and regarded with much favour by the Chinese, not only as agreeable to the palate, but on account of certain properties which, in addition to their tendency to rid the body of humours and bile, are efficacious in the case of sufferers from bleeding piles. The longer these bricks or cakes of tea are kept, the more powerful is the decoction made from them. Several packages are annually sent to Pekin for the special use of the Emperor and other members of the Imperial family. Brick tea is also made in the province of Fo-kien. The bricks are much smaller than those made in the provinces of Hoonam and Hoo-peh. They consist of coarse tea leaves, which have been gathered and stored upwards of ten years, and which are mixed with other ingredients. This tea is used by the Chinese generally as a febrifuge.

There is, also, a preparation of tea called Cha-peng, or tea cakes. The leaves of which it consists are compressed into the form of thin circular cakes. It is made of coarse tea leaves, which have been first reduced by means of a pestle and mortar to a fine powder. The gum of a tree is added to the powder, so

as to form a paste. Cake tea is used by the Chinese, and more particularly by those who inhabit the province of Kwang-tung, as a febrifuge. It is made at Loo-loong, in the prefecture of Wei-chow Foo, in the province of Kwang-tung, and at Su-kwan in the prefecture of Su-chow Foo, also in the same province.

CHAPTER XXVII.

SILK.

SILK, which is the cloth woven from the fine soft thread produced by the *bombyx mori*, or silkworm of the mulberry tree, was originally exported from China. The silkworm being a native of China, there is the strongest presumptive evidence that its culture and the manufacture of the fabric woven from its cocoons were confined for a very considerable period to that country. In Europe, the manufacture does not appear to have been practised until early in the sixth century of the Christian era. Long before that a large trade in silk was carried on between China and Persia. So soon as the latter had fallen before the Macedonian troops under Alexander the Great, B.C. 325, the silken stuffs of China were exposed for sale in all the marts of Greece. It has been supposed by some that several centuries before this date, the Hebrews of Palestine had a knowledge of silk as a fabric of which dresses were made; and they appeal to the use of the term משי (*meshi*) or silk, by Ezekiel (xvi. 10). Even if it were certain, however, that the prophet alluded to silk, it would not follow that the Jews had intercourse with the Chinese. The allusion might be readily accounted for by the fact that Ezekiel was for several years a captive in the hands of the Babylonians. The whole question, however, is so much a matter of conjecture that it has not yet been decided, whether the Babylonians had any knowledge of silk. At Rome, silken stuffs appear to have been known towards the end of the Republic. Later on, in the

reign of Tiberius, a law was enacted by the Roman senate which forbade men to be so effeminate as to wear silk garments, which were regarded as fit only for women. This law, however, was eventually rescinded, for we read that in A.D. 220, the Emperor Heliogabalus appeared clad in robes of silk. At this time the cost of silk fabrics in Greece and Italy placed them beyond the reach of all but kings and millionaires.[1] The extraordinary market value of silk was not owing, however, to its scarcity in China, but to the great difficulty which the merchants of Persia and India experienced in procuring it from there in sufficient quantities. Between the merchants of Persia and India on the one hand and those of China on the other, imperfect and irregular communications were kept up in the face of very formidable obstacles; and if we consider the extreme length of the great caravan route across Asia from Byzantium to Serica—by which there can be little doubt we are to understand China—it is not surprising that silk should have commanded exorbitant prices. A journey of more than two thousand miles lay between Byzantium and the bases of the stupendous Himalayan mountains; and the time occupied by a caravan from this region in reaching its destination in Serica was, according to Ptolemy, not less than seven months.

For several centuries after the introduction of silk as an article of sale into Greece and Italy, it was regarded by some Europeans as a species of down gathered from the leaves of trees, and by others as a very delicate skin of wool or cotton. From the language which he employs in his Georgics (ii. 121), Virgil evidently imagined that the Chinese (Seres) carded the silk from leaves; for he writes—

"Velleraque ut foliis depectant tenuia Seres."

At the commencement of the sixth century, however, all such conjectures were set aside by more correct information from China. Two Nestorian monks, belonging to Persia, having travelled to China, regarded it as a duty to make themselves well acquainted during their stay in that country, with the

[1] The Emperor Aurelian refused, because of the cost, to purchase a silk dress for his wife.—ED.

natural history of the silkworm, and to learn how silk was manufactured by the Chinese. When they were in possession of this knowledge, they returned at once to Europe, and, on their arrival at Constantinople, immediately laid the results of their investigations before the Emperor Justinian. Fully alive to the great commercial advantages which would accrue from the manufacture of silk, the emperor persuaded the monks to return to China, to obtain, if possible, a collection of silkworms' eggs. They had little or no difficulty in collecting them, and they packed them in hollow bamboo tubes, for safe conveyance to Constantinople. The eggs thus introduced to Europe, were, it is said, hatched by the heat of a manure heap. The larvæ were fed upon the leaves of the mulberry tree, and the silkworms multiplied so rapidly in the land of their adoption, that they were to be found, before many years had elapsed, in great numbers throughout the southern countries of Europe.

The first silk culturist of China, and, therefore, of course, of the world, is said to have been Si Ling-chee, the excellent consort of the Emperor Hung-tai, who reigned B.C. 2700. Since the time of this empress it has been customary for all succeeding empresses, and for the ladies of the imperial household, to interest themselves in the rearing of silkworms, and to superintend the weaving and embroidering of webs intended to be used as vestments for the principal idols of the empire. The Chinese annually hold a festival, called the Cocoon Festival, in honour of the illustrious discoverer of the utility of the silkworm:—"On a fortunate day"—I quote the description given by Mr. Murrow in his *Hongkong Chronicle and Directory* for 1865—"of the ninth month, the empress, either personally or by proxy, accompanied by a train of princesses and honourable ladies, repairs to the altar sacred to the discoverer of silkworms. After sacrificing, the empress with golden and the princesses with silver implements collect the mulberry leaves to feed the imperial silkworms. They, then, wind off some cocoons of silk and so end the ceremony. This very ancient festival is considered as the counterpart of the agricultural one, observed by the emperor in the spring." This, however, is not the only

honour which is paid to Si Ling-chee. As the goddess of silk-worms, she has several important temples in the province of Tche-kiang, and, on a fortunate day in the spring of each year, her state worship is duly solemnized by the mandarins. The example set by the empress, the princesses, and ladies of the imperial household naturally finds many followers among the ladies and women of the silk-producing districts.

In endeavouring to give some account of the processes connected with this important branch of Chinese industry, the first point to be noticed is the mode in which the silkworms are reared. Those who are engaged in this work, select a certain number of male and female cocoons. They have no difficulty in distinguishing the sex, as the cocoon which contains the male is strong, very pointed at each end, and smaller than that which contains the female, which is thick, round, and soft. At the end of a period of fifteen or twenty days, the moths come out of the cocoons. They free themselves by first ejecting a fluid which dissolves a portion of the cocoon. All moths the wings of which are expanded at the time of birth, are regarded as useful, whereas those which have crumpled wings, no eyebrows, red bellies, dry tails, and are without down, are considered useless, and at once destroyed. Male moths are permitted to go together only with such female moths as have left their cocoons on the same day as themselves, and any departure from this practice would be most repugnant to the notions of the Chinese breeder and rearer of silkworms. After a day the male moths are removed, and the females, each having been placed on a sheet of coarse paper, begin to lay their eggs. In the silk districts of the north, owing, I suppose, to the severity of the climate, pieces of cloth are used instead of sheets of paper. The number of eggs which one moth lays, is generally five hundred, and the period required for her to perform so great a labour, is, I believe, about seventy-four hours. The females often die almost immediately after they have laid their eggs, and the males do not long survive them. The egg of the silkworm, which is of a whitish or pale ash colour, is not larger than a grain of mustard seed. When eighteen days old the eggs are carefully washed with spring water. The sheet of

coarse paper or piece of cloth on which they were laid, and to which they adhere, is very gently drawn through spring water contained in a wooden or earthenware bowl. During the autumnal months the eggs are carefully kept in a cool chamber, the sheets of paper or pieces of cloth being suspended back to back from bamboo rods placed in a horizontal position. In the tenth month of the Chinese year, which corresponds with our December, the sheets are rolled up, and then deposited in a room which is well swept, and free from all noxious influences. On the third day of the twelfth month the eggs are again washed, and then exposed to the air to dry. In the spring of the year, the eggs being now ready to bring forth, the sheets are placed on mats, and each mat placed on a bamboo shelf, in a well-swept and well-warmed chamber containing a series of shelves arranged along the walls. The shelves are almost invariably made of bamboo, the wood of which emits no fragrance, aromatic wood being especially avoided as unsuitable for the purpose.

At the time of their birth the worms are black, and so small as scarcely to exceed a hair in breadth. Owing to their diminutive size, those in charge of them cut the leaves of the mulberry tree into very small pieces. This is done with very sharp knives, so that the leaves may retain as much sap as possible. When the worms are quite young they are fed not less than forty-eight times in twenty-four hours. In course of time their meals are reduced to thirty in twenty-four hours; and when they have attained to their full growth, they get only three or four in the day. Occasionally, that is once or twice during the first month, the worms are fed upon mulberry leaves well mixed with the flour of green peas, that of black beans, and that of rice. This mixture is supposed to be cooling and cleansing to the worms, and to tend to the production of strong and glossy silk. Like all other creatures, these insects have their seasons of rest, and to these seasons the Chinese give distinguishing names. The first sleep which takes place on the fourth or fifth day after birth, is termed the "hair sleep," and lasts but one day. The second sleep takes place on the eighth or ninth day, and the third on the fourteenth; the fourth and last sleep, which

takes place on or about the twenty-second day, is styled in consequence of its long duration, the great sleep. On the near approach of each period, the worm loses its appetite. It erects the upper part of its body, and sleeps in this position. During each period of sleep, it casts its skin, continuing in a state of repose until the new skin is fully matured. It relieves itself of the old skin by wriggling out of it at that part which covers the head, and which is broken. Sometimes the worm dies in consequence of its inability to free the end of its body from the old skin. The skin being cast, the worm grows very quickly in strength and size. Between the first, second, and third periods of rest, there are, generally, intervals of three or four days, during which these little creatures eat most voraciously. During the four or five days which immediately follow the great sleep, they have a greater appetite for food than they have hitherto manifested. When they have reached the age of thirty-two days they are full grown, each being about two inches in length, and almost as thick as a man's little finger. When the worms are gradually increasing in size they are separated, periodically, into several lots so as to give them more room. Now that it is full grown the worm, which before was of a whitish hue, assumes a tint resembling that of amber. At this period they cease to partake of food, and begin to spin the silk from their mouths on the frames or shelves on which they have been placed. In spinning, they move the head first to one side and then to the other, and continue the operation until the whole body has been enveloped in a cocoon. The time which a worm requires to accomplish this labour, is, I believe, from three to five days; and so soon as it has inclosed itself in the cocoon, it falls into a state of coma, casts its skin, and eventually becomes a chrysalis. The attendants then place the bamboo shelves on which the cocoons lie, near a slow fire of charcoal or wood, in order that the chrysalids may be destroyed by its heat, otherwise these would in three weeks more break from their prison and appear in the imago form—the last perfected state of insect life.

The chrysalids having been destroyed, the cocoons are removed from the frames and placed in baskets. Women and girls,

carefully selected for the task, now unwind the cocoons—a process which they make easy by placing them in boiling water. These workers must be deft of hand, and expert in the business, fully capable of making the threads of equal size, and of producing them bright, clear, and glossy. When the cocoons are put into boiling water, the outer layer, which is called the silk rind or shell, is first unwound. Another set of women and girls who are equally expert, are then engaged to unwind the inner layers of the cocoon, called the silk pulp or flesh. In the course of a day one woman can unwind four taels of silk in weight. The most expert workers cannot, I believe, turn off more than five or six taels weight. Industrious workers who are masters of the business, will finish one season, or silk harvest, in the course of eighteen or nineteen days. Ordinary or second-rate workers will require twenty-four or twenty-five days to get through the same amount of work. From long, white, and shining cocoons a small and good thread of silk is obtained; from those which are large, dull in colour, and not firm of texture, a coarse thread is produced. This coarse thread is used in making the stuffs with which dresses are lined. The chrysalids are not thrown away as refuse, but are eaten by the workers as food of an excellent kind. On a visit to the large silk town of Kow-hong in the province of Kwang-tung, I was respectfully invited by the proprietress of a silk farm to join her in eating a dish of boiled chrysalids. This invitation, so politely given, I as politely declined.

In the Canton silk districts there are no fewer than seven seasons, or harvests. The first of these commences, as I have already observed, in the month of April. During the first, second, and third seasons, the cocoons are, generally speaking, green. Some few, however, are silvery. In the fourth, fifth, and sixth seasons the silvery, or white cocoons, as they are called, are very numerous. I ought to have observed that, in the first season, the eggs require little or no care, and the hatching takes place without any assistance from those in charge. This is, of course, attributable to the spring season of the year. During the second, third, fourth, fifth, and sixth seasons, the attendants practise the following method, in order that the eggs may be hatched earlier and all at the same time, as great

ses would be sustained by the proprietors if the eggs were hatched at intervals. They mix together equal quantities of hot and cold water, and then gently pour the water upon the eggs. The eggs all share in this way one common artificial heat, and the worms come to life at the same time. This practice is one of great antiquity, having been adopted, so I understand, when the culture of silk was first practised. I have hitherto spoken of six seasons or crops only. There is, however, a seventh, which takes place in the month of November, and is not inaptly termed the cool weather, or small season. When it has come to a close, labourers at once cut the mulberry shrubs close to the ground. The cut branches are bound in bundles, and sold as firewood. In cutting down the shrubs, which in the southern silk districts are never allowed to attain a greater height than four or five feet, much care is taken not to injure the roots. In the following spring, if uninjured, they will again produce tender shoots or stems, laden with leaves.

All persons who grow mulberry trees upon their estates are not rearers of silkworms. In many instances, farmers cultivate the tree only to sell the leaves. On the occasion of a visit which I paid in 1868 to the silk town of Wong-ling, a very busy scene presented itself. In the market-place, which was tolerably crowded, as brisk a trade was being carried on as it has ever been my lot to witness. There was but one article of merchandise for sale, namely mulberry leaves. The farmers of mulberry lands were offering these in large quantities to breeders and rearers of silkworms. As I was leaving the market, I observed innumerable boats, heavily laden with cargoes of the leaves, hastening to increase, if possible, the business and excitement of the market. At Luk-low, a town which I subsequently visited, I witnessed a similar scene of excitement in the market-place. In the silk-producing districts of Kwang-tung, the surface of the earth is covered for many miles with mulberry shrubs or trees. The land on which they grow appears to be made ground and is slightly undulating. There are also at frequent intervals throughout these plains, large pits or ponds from which the soil has been thrown out. These pits,

which are full of water, abound with fish, which are evident a principal food in the silk-producing districts. In many of these ponds fish are bred to supply the fish markets of the city of Canton.

From this sketch of the processes connected with the breeding and rearing of silkworms, it will be evident that very great care is bestowed upon these delicate creatures. I must further point out some of the conditions under which the Chinese think it desirable to rear them. One of the most important is, of course, the temperature in which the worms are kept. Extremes of heat and cold are not only carefully avoided, but the worms are kept as much as possible in a uniform temperature. The Chinese ascertain the temperature in the chamber in which the worms are placed, not by a thermometer, but by the sensations produced upon the naked body of the person in charge. At intervals, he divests himself of his clothes, enters the chamber, and if he finds the air at all cool or damp, heat is obtained by means of Chinese stoves. Lightning is thought injurious to silkworms, and great pains are taken, when a thunderstorm is apprehended, to cover the shelves on which they are placed with thick brown paper—a precaution which darkens them and intercepts the vivid glare. Thunder is also supposed to be injurious to these little reptiles, as it alarms them. So easily are they frightened and disturbed by noises of all kinds that those in charge of them are required to speak in a subdued tone of voice when administering to their wants. It is very important not to feed them upon mulberry leaves which are at all damp, as they fill them with water instead of silk. The leaves, which are all carefully plucked by hand, are well dried in the wet or rainy seasons, before they are given as food to the worms. They should also be quite fresh, as old and withered leaves fail to nourish the worms, and make them costive. They are supposed to thrive best when the sky is bright and clear, and care is usually taken to place them on the shelves in fine, clear weather. Should this precaution be neglected, the cocoons, the Chinese say, would assuredly prove defective, and yield rough, broken, and dull looking threads. The houses in which the worms are kept should be wide and clean, and free from all

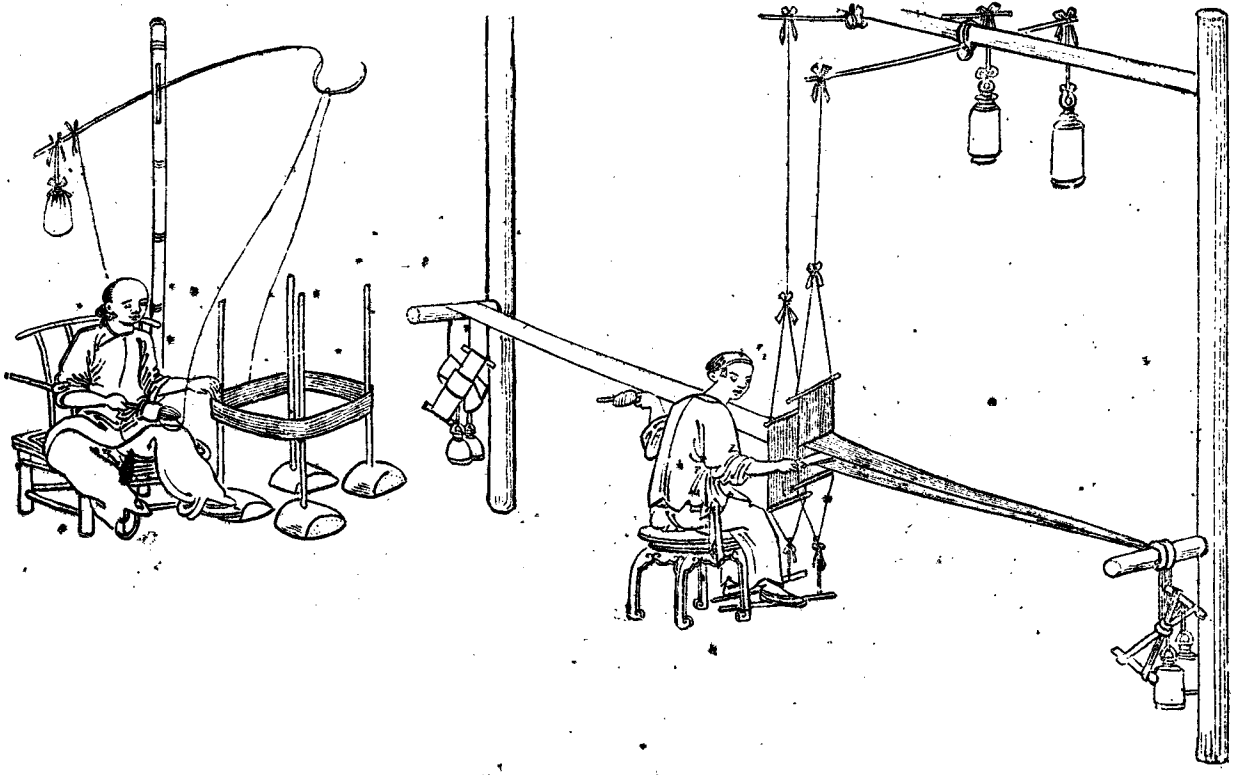
noxious smells. Punctuality in attending to their wants is also considered a very important duty.

The two principal diseases which are incidental to silkworms are called Foong-Tsun, or a sickness arising from flatulence; and Tsak-Foong, or thief-wind sickness. The former is regarded as very fatal, and should the worms survive, the injury which they have sustained is so great as to make their silk of a very inferior quality. The sickness called Tsak-Foong, or thief-wind sickness, arises from the wind having been carelessly permitted to blow into the chamber in which they are kept. When suffering from this disease they become in colour very red, and in their movements so stiff as to be almost unable to crawl. A servant neglecting to keep the doors of the chambers closed would expose himself to the anger of his master. Great pains are taken to keep flies from the worms. Flies not only suck blood from them, but lay eggs upon their bodies, from which larvæ, destructive to the worms, are often hatched. The utility, however, of some of the precautions taken to defend the little weavers from harmful influences is far from being apparent, and some of the notions of the Chinese on the subject seem equally strange and superstitious. Thus they will on no account allow females who are *enceinte* to enter the chambers in which silk-worms are kept. Persons in mourning are not allowed to go near them until seven weeks or forty-nine days of the period of mourning have elapsed. Those who attend upon them must abstain from eating ginger and beans called Tsam-Tou. They are also forbidden to fry meats in oil, or to have about their persons anything which emits an aromatic smell. They are careful never to cross the thresholds of the chambers in which their valuable charges are kept without having sprinkled themselves with water, which is kept for this purpose in a basin at the door of each apartment. When at the city of Tai-laong, in 1862, I visited an establishment, in the chambers of which several thousands of silkworms were being reared. As I entered each chamber, I was sprinkled with water by means of a small bunch of mulberry leaves. This rite of purification reminded me of a similar rite observed by the Hebrews, in which a bunch of hyssop was used. In the silk districts

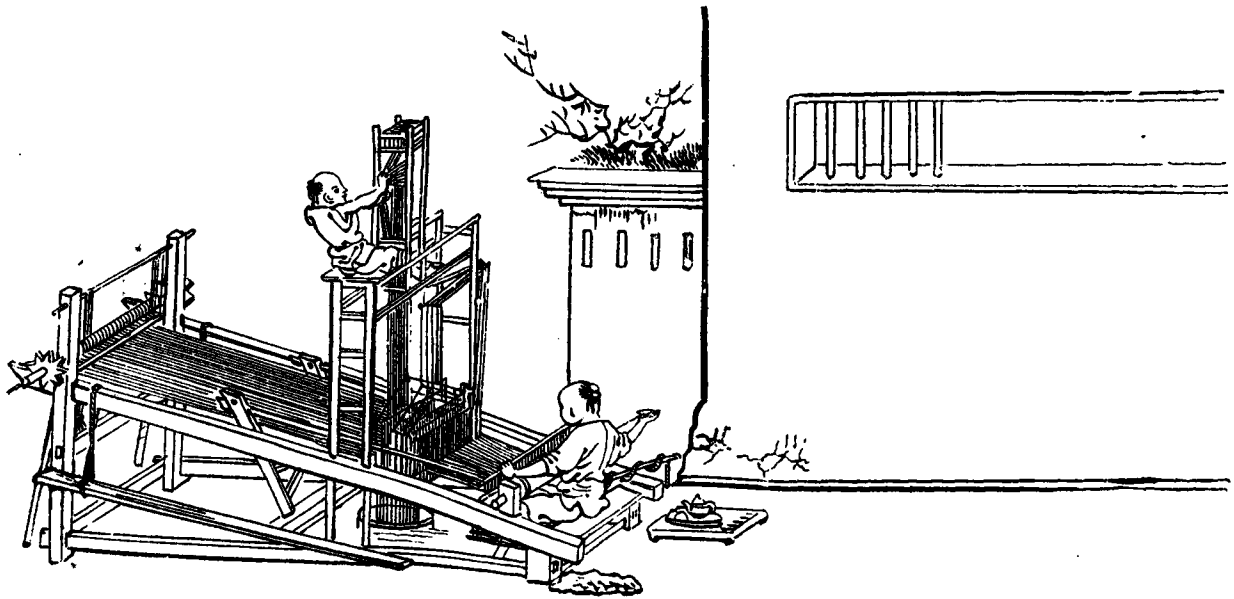
of the north, grains of sand are thrown on the heads of persons when they enter and when they leave a chamber in which silkworms are kept.

The silk towns in the province of Kwang-tung are very neat and clean, and, in many respects different from others throughout the empire. Excepting those parts of the silk towns which are especially set apart for marketing, each house is detached and stands in its own mulberry plantation; partly, I suppose, because they are in consequence removed from noises and bad smells. The houses are generally large, and invariably built of bricks. The pathways which conduct the traveller from one silk town to another are well paved.

In 1862 I made a walking tour through the silk districts of Kwang-tung. Only one disagreeable incident occurred to mar the pleasure of this excursion, which I shall always regard as one of the most agreeable which I ever made. The citizens of Kow-hong had never seen foreigners before the arrival of our party, and unfortunately at the time they had some excuse for regarding us with hostility, as the capital of the province had a short time before been taken by the allied armies of Great Britain and France. They followed us into the yamun of the principal mandarin of the place, and frequently threatened us with instant death. The mandarin appeared to have no power whatever over the people, and was much more alarmed for our safety than we were ourselves. Eventually, thinking that a critical moment was at hand, he called out a number of braves, for the purpose of escorting us to the neighbouring town of Kum-chok. We quitted the town amidst the most unearthly yells from the infuriated populace, and were kindly received by the people of Kum-chok, who proved to be of a much more amiable disposition. I visited several silk towns of equal importance to Kow-hong and Kum-chok on the same occasion, viz.:—Loong-shun, Loong-kong, Sha-tow, Nam-poon, Lak-low, Wong-sui, Yoong-āk, Tai-laong, See-ne-lam, Hung-tan, Shooee-tung, Kat-ngawn-kwei-chow, Yoong-kee, Koo-loong, Kut-yow, Law-shoo-ee, Loong-tam, Ko-chune, Wong-ngwawn, Foong-kan, Kwang-wa, and Pak-kow. The whole amount of silk produced in the silk-districts of Kwang-tung is estimated at three millions of taels. At each of



WINDING AND WEAVING SILK.



WEAVING.

the principal towns which I have enumerated there is a market at which silk is sold in its raw state. These markets are covered with tile roofs and inclosed with high walls. They are divided into compartments, like the stalls in a stable. On a market day a silk-producer may be found sitting in each compartment, with specimens of the silk which he has for sale arranged on a table before him. The silk is, to a large extent, bought by European merchants, who send it in its raw state to the markets of England. Much of it, however, is wrought into texture by the weavers at Canton, who form no small portion of the residents of that city, and of several of the adjacent villages. The loom for plain weaving is very similar to that in use in England and other European countries. The frames for warping and beaming differ, however, in some respects from those in daily use amongst European weavers. For weaving flowered or figured silks and satins, the draw-loom in its very primitive state is still in use in China. The draw-boy sits above the frame and, with unerring precision and the utmost regularity, pulls the strings or cords by which he can bring down the necessary warp-threads preparatory to the movement of the shuttle. Canton is famous for its gauzes, as well as for its webs of silks and satins. Of the towns of China, however, that which appeared to me to be most deserving of note for the quality of its gauzes was Tang-yang Hien, on the banks of the Grand Canal. This fabric is much required for dresses for the mandarins and gentry during the summer months. On visiting Tang-yang, Hang-chow, Hoo-chow, and Soo-chow, I observed that the looms in which the fabrics were made were arranged on one side of the shop, while on the other stood the counter at which the fabrics were sold. As the Chinese are very much opposed to innovations, many years, I am afraid, must of necessity elapse before the draw-loom and draw-boy give way to the excellent contrivance of M. Jacquard.

There are a large number of weavers in Canton who gain their daily bread by weaving the broad ribbons used by Chinese ladies to cover their small feet. The ribbons, or sashes, to which I refer, are not used, as many foreign residents have supposed, to contract the feet—bandages of a coarse material

being employed for this purpose. They are stockings, that is, they are made as ornamental coverings for contracted feet, and are long enough to admit of their being bound round the leg.

The Chinese are as famous for their skill in embroidery as for their dexterity in weaving. At Canton, for instance, numbers of men and women—chiefly men—are daily employed in embroidering altar-cloths, banners, and vestments of all kinds. The principal shops at Canton in which this work—so exquisitely beautiful in design and in the blending of colours—is executed, are situated in Chong-yune-fong street, near the Tai-ping-moon or Great Peace Gate of the city. The fabric which it is intended to embroider is stretched over a horizontal frame, at the side of which the embroiderer is seated upon a stool. The crape shawls, for the manufacture of which the Chinese are so justly famous, are embroidered at the town of Pak-kow, in the province of Kwang-tung. I was much surprised on visiting this town to find work so really beautiful, executed in houses so mean and dirty as are those which form the streets of Pak-kow.

Before concluding this chapter I ought to add that in China Proper, more particularly, I believe, in the neighbourhood of Cheefoo, in the province of Shan-tung, and also in Mongolia, and Mantchuria, there are silkworms which produce what is termed by Chinese silk merchants "mountain silk." These worms are very large, and are found upon oak trees. The silken stuffs made of mountain silk are very coarse.

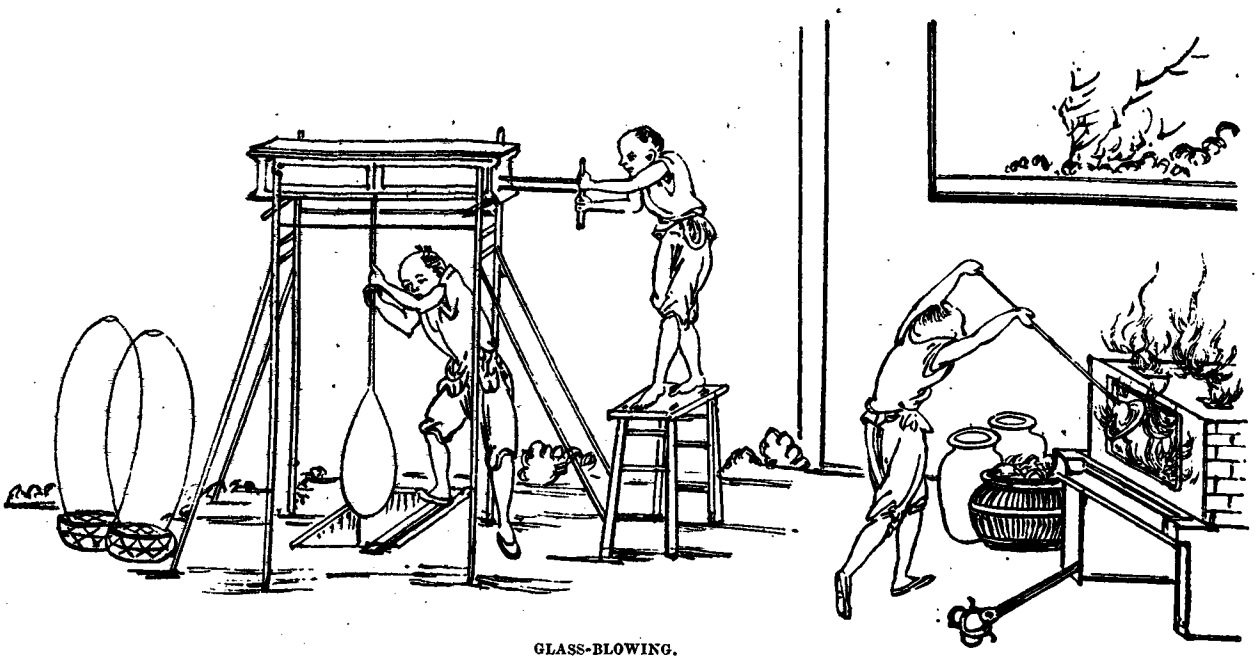
CHAPTER XXVIII.

POTTERIES.

THE art of moulding vessels of clay for domestic and other purposes is in all probability one of the most ancient of industries. It appears to have been practised in the earliest ages by the most civilized as well as by the most barbarous nations. References are frequently made to the potter in the Bible. The earliest of these references to earthenware vessels is in the book of Judges (vii. 16-19). In Genesis (xxi. 14, 15) allusion is made to a vessel which is rendered in our translation by the word "bottle"; but there can be no doubt, I apprehend, that esse's of this kind were not made of earthenware, but of skins. Some commentators are disposed to think that Rebecca's pitcher, to which reference is made further on in the same book (xxiv. 14, 15), was formed of baked clay. I believe it utterly impossible to arrive at any certainty on the point. Many profane records of great antiquity allude to the potter's wheel, and we have most undoubted evidence that great taste was displayed by the Chinese in the manufacture of porcelain vessels of a superior quality at a very early date. The art of fabricating porcelain, so early practised by the Chinese, extended in time to other parts of Asia, more particularly to the adjacent empire of Japan. A Jesuit missionary named Entreolles, who visited China in the discharge of the duties of his sacred office in the early part of the eighteenth century, states that earthenware or porcelain vessels were then extant which, the Chinese affirm, had been manufactured prior to, or during, the respective reigns of the

sovereigns Yaou and Shun. If this statement be correct, the manufacture of porcelain in China is indeed of very great antiquity, as, according to Sacharoff's chronology of the Chinese, the Emperor Yaou flourished B.C. 2357, and his successor Shun B.C. 2355. The literary labours of M. Julian of Paris throw much light upon the antiquity of the potter's art in China. That great sinologue informs us that during the reign of the Emperor Hoang-tai, or Hwang-te, who occupied the throne of China from B.C. 2697 to B.C. 2597, there was always an official called the superintendent of potteries duly appointed by the government. M. Julian says that it was during the reign of Hoang-tai that the art of moulding earthen vessels was invented by an enterprising Chinese named Kouen-Oa. In the early centuries of the Christian era several porcelain vases were discovered buried in the earth. They are reported to have been of a colour resembling the very whiteness of snow. In point of quality and symmetry, however, they were evidently regarded as very defective. According to the statements of Wilkinson, and other modern writers on Egypt, vases evidently of Chinese manufacture were discovered in the ancient sepulchres of the once proud and flourishing city of Thebes. One of the Theban sepulchres from which a Chinese vase was removed was, it is stated, of the age of the Pharaohs. One of these vases is deposited, if I mistake not, in the museum of the Louvre, where it is regarded as an object of extraordinary interest.

Of the eighteen provinces into which China Proper is divided, the one most distinguished for the quality of its plastic clays is Kiang-si; and of the districts of this province, Ping-lee and Kot-how occupy the first position. In the prefecture of Wy-chow in the province of Ngan-huy, very excellent plastic clays are also found. The clays are soft, smooth, and with one exception uniform in point of colour. The exception to which I refer is marked with streaks, or veins, which are like the antlers of deer, and it is greatly preferred by many potters. The town which, from a very early period, has always been pre-eminent for its chinaware factories is Kin-tee-ching. It is situate in the vicinity of Ping-lee and Kot-kow, the two districts I have just mentioned as the best clay-producing districts



GLASS-BLOWING.

in China. It is approached by the mountain river Chaong-kong, and, in consequence of the position which it occupies on the south bank of this stream, is sometimes called Chaong-nam-chun. The navigation of this river, which is very shallow in many parts, is carried on by flat-bottomed vessels. Where the rapids are very strong these boats are literally dragged up the stream, and they bump on its rocky bed so frequently as to start occasionally one or two of their planks. The boat in which I sailed suffered so much that many times, during the course of the night which I passed on board after arriving at Kin-tee-ching, the crew, which consisted of three or four stalwart men, had to get up to bale the water out. A boat which was riding at anchor alongside of us, laboured under similar difficulties. The water of the Chaong-kong is as clear as crystal, and a most agreeable beverage to the water-drinker. When we were within ten, or twelve, miles of Kin-tee-ching, the dense clouds of smoke which we saw rising from the furnaces, which were just being kindled, assured us that we were approaching a large manufacturing town; and the broken pieces of earthenware with which the bed of the river was literally strewed at this point would have afforded evidence, had we required it, that we were approaching a city which is still, as it has been for centuries past, famous for its potteries. On our arrival at the town, the full moon had risen; but, despite its powerful illumination, the midnight heavens were lurid with the glare from the numerous furnaces. On the following morning we made our preparations for inspecting the town and its potteries. They were somewhat elaborate, as owing to the jealousy with which foreigners are regarded by the potters of Kin-tee-ching, who, like workers in clay in every land, are inclined to be rough and lawless, it was deemed expedient that we should visit the potteries in disguise. I afterwards learnt that it was fortunate we did so, as a subsequent party of French *savants*—whom at the time I regretted being unable to wait for and join, as they were furnished with letters from the French ambassador at Pekin, and from high Chinese officials—were not allowed to see anything of the usual processes of manufacture. The men, it was alleged, were released from work for their holidays! In

fact, the Chinese did not relish the idea of agents of the French government closely inspecting their potteries. While showing every politeness, they behaved like the lady who, seeing an unwelcome acquaintance coming to call upon her, instructs her servant to say that she is not at home. My preparations consisted in donning the costume of the country, of which, as the weather was very cold, one of the large hoods worn in winter by the people of the district formed a part. It covers not only the head, but a portion of the face. A very ample pair of spectacles completed, as I thought, my disguise. The captain of the vessel, as he surveyed my tall figure marching along in independent English fashion, was clearly not of this opinion. With anxiety on every feature, he pointed out that it would never do to perambulate the streets in that way. Pacing along the deck, he exactly imitated my gait. He would show me how to walk, and his body collapsing into a somewhat drooping attitude, he returned from the bows in Chinese fashion. Thanks to my monitor, whose cautions throughout the day were vigilantly prompt, I succeeded in traversing Kin-tee-ching in safety. Only once I was an object of suspicion. A sharp Chinese lad, either concluding that my height indicated a being of a barbarous race, or observing some movement which was the reverse of Chinese—for one thing my Chinese stockings troubled me sadly, as they were too short, and I had nothing to strap them up with—walked alongside of me for a short time, scanning me with dubious glances. Eventually, however, he went on his way.

The town of Kin-tee-ching is described by Entreolles as "a league in length, and containing a million of souls." In all probability, when he was residing there in the early part of the eighteenth century, it was as populous as he makes out. I am disposed, however, to conclude that at the present time the population is much smaller. For the great decrease of population which has probably taken place since the days of Entreolles, at least one important cause may be assigned. During the Taiping rebellion, which desolated the fairest portions of China from 1847 to 1854, Kin-tee-ching was captured by the insurgents, who commenced, as was their custom, a massacre of its inhabit-

ants, to which neither the past nor the present century, at all events, can furnish a parallel.[1] Incited by their lust for pillage, the rebels fired promiscuously in the streets and courts of the town upon the people, irrespective of age, sex, or condition, with the same fury as in the day of battle. None of the assailants behaved like men. Not one manifested a sign of compassion. When perfectly masters of the town they disbanded themselves, and commenced to enter the houses for pillage. Murder was perpetrated in the most cold-blooded manner. Neither the aged, nor the sick, nor the young, found any mercy at the hands of the invaders. By this time the greater part of the city was in flames, and, as the fire began in various places at once, it cannot be attributed to accident. The majority of the principal buildings, and a vast number of the tenements of the poor were razed to the ground, so that on the restoration of peace those citizens who had succeeded in escaping from the fury of the insurgents, and who wished to return to the town of their forefathers, found in many instances that they had no longer a dwelling-house in which to find shelter. The town to which Entreolles attributes so large a population in the eighteenth century, and which, notwithstanding the terrible massacre of its people in 1854, probably possesses as many inhabitants at the present day as our own Birmingham, appears to have been devoted to the manufacture of pottery from the commencement of the Chun dynasty in A.D. 557. In A.D. 1280, during the reign of the Yuen dynasty, a high officer was appointed by the Chinese government to superintend the potteries. With a view to the fabrication of vases and other vessels from baked clay for the especial use of the Royal family, an imperial edict was issued in the second year of the reign of the Emperor Hung-wu, A.D. 1366, that a large factory and furnaces should be erected on the Chu-Shan, or Pear Hill; and, in order that the works of this imperial factory might be properly regulated, a very high functionary was appointed with power to exercise a general authority over the

[1] This was written before the present war. The atrocities of which the Turks have been guilty towards the Bulgarians, have caused men everywhere to wonder how such things can be permitted in the nineteenth century, not in regions remote from European influence, but in the presence, it may almost be said, of the leading powers of Christendom.

whole establishment. This edict was obeyed; but the building then erected perished in the conflagration kindled by the rebels in 1854. Chinese annalists inform us that this factory was inclosed by a wall more than a mile in circumference. In the centre of this plot of ground there stood a public hall, in which the superintendent of the establishment was accustomed to consult with the subordinate officials. On the east and south sides of the inclosure were the offices; and on the east and west sides treasuries, in which funds were deposited to defray the current expenses. In the vicinity of the south gate stood a tower with a large drum on it. Not far from the tower was a prison, in which it was customary to incarcerate refractory workmen. A more pleasing feature was found in two large halls, where all the workmen were accustomed to assemble for recreation. There were also three temples, the first of which was in honour of Yow Too-ling, the inventor of the potter's art, the second in honour of Pak-te, the god of the north, and the third in honour of Kwan-te, the god of war. Outside the walls, but in connection with this establishment, there was another temple containing an idol of the tutelary god of the district. Each of the six furnaces was designated by its own peculiar name. The first, being that in which green porcelain vessels were baked, was called the Green Furnace. To the second, owing to its being used for baking vessels bearing representations of dragons, was given the name Kong-Yu. The third was called Fung-Fo-Yu, or the wind and fire furnace; the fourth Shik-Yu, or colour furnace; the fifth Lam-Wong-Yu, or Blue and Yellow Furnace; and the sixth Hap-Yu, or the furnace in which to bake the saggers. In front of the principal gate of the factory there was a screen wall with a large dragon painted on it, as is the case with all government buildings in China.

The workmen employed were chiefly from the two districts of Fow-laong and Pan-tong; and the mandarins at one time had power to compel persons residing in these districts to work in the imperial factory. An official, however, of the name of Chu Tsun, regarding such a measure as one of a most arbitrary nature, suggested that labourers should be invited to come from all the adjacent districts. After some delay, this suggestion was

approved and adopted, and it was open to all labourers in the neighbourhood to come forward and engage themselves as workmen in the imperial factory at renumerative wages. The workmen were divided into five classes, to which the names of "Fire," "Water," "Wood," "Metal," and "Earth," were respectively given. The duties allotted to these five classes were arranged as follows under no less than twenty-two different heads:—

1. Tai-ee-Tsok, or large ware.
2. Su-ee-Tsok, or small ware.
3. Koo-Tsok, or vessels made after the ancient patterns.
4. Tew-Saong-Tsok, or carved work.
5. Yan-Tsok, or vessels made according to moulds.
6. Wāk-Tsok, or painting porcelain.
7. Chong-San-Tsok, or vessels made after new patterns.
8. Choy-Loong-Tsok, or vessels on which are representations of dragons in *basso-relievo*.
9. Say-Tsze-Tsok, or vases on which are painted Chinese characters.
10. Shik-Tsoy-Tsok, or porcelain of various colours.
11. Tsat-Tsok, or lacquered porcelain.
12. Hap-Tsok, or making boxes and cases for porcelain.
13. Yin-Tsok, or dyeing.
14. Nye-Shuee-Tsok, or bricklayer's work.
15. Tai-Mūk-Tsok, or carpenters engaged in large works.
16. Su-Muk-Tsok, or carpenters engaged in small works.
17. Shun-Tsok, or shipwrights.
18. Tit-Tsok, or iron founders.
19. Chuk-Tsok, or workers with bamboo.
20. Sok-Tsok, or rope makers.
21. Tung-Tsok, or coopers.
22. Tung-Toee, or pounders of clay by means of pestles and mortars.

Besides this imperial factory there were in the same town, Entreolles tells us, no fewer than three thousand ovens, which were the property of enterprising citizens. At the time of my visit, the imperial factory was still in a state of desolation. No doubt it has since risen, like the fabled Phœnix, from its ruins and is once more in full working order.

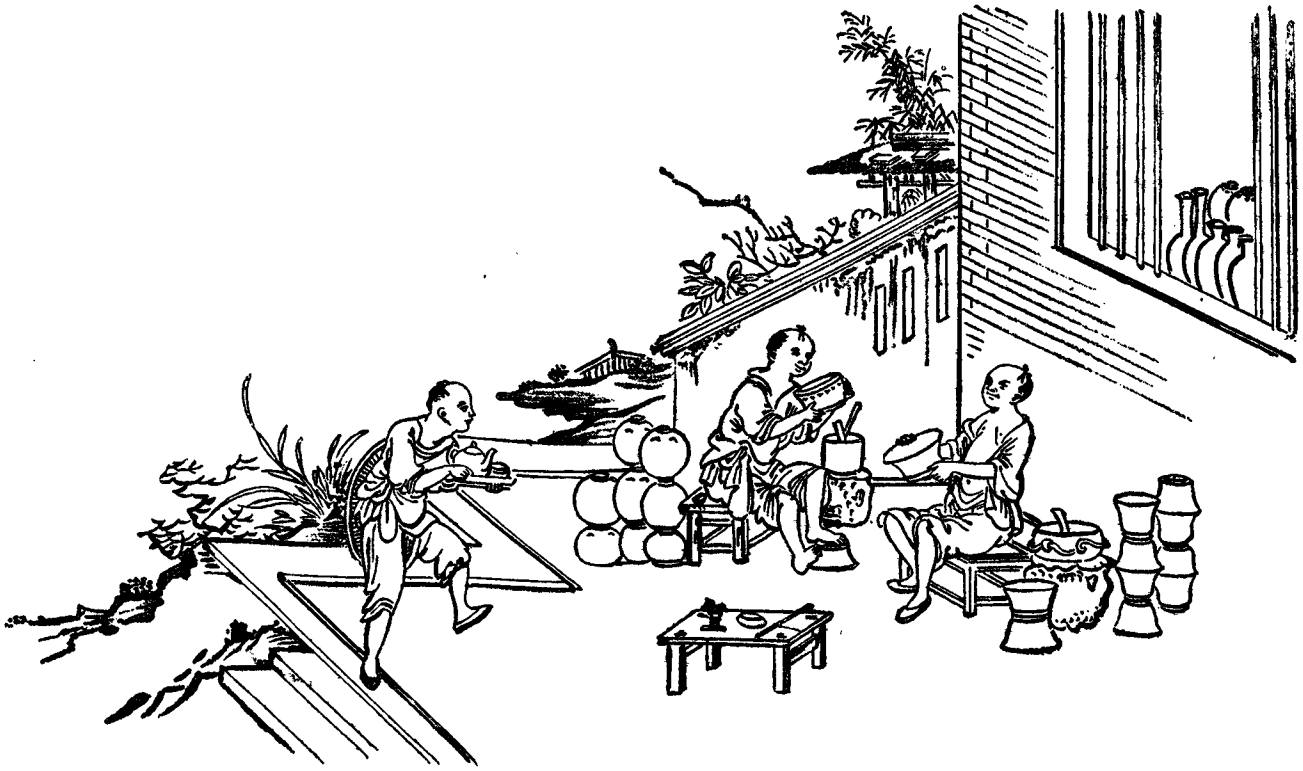
I have already said that the best plastic clays are found at Ping-lee and Kot-how, districts in the vicinity. These clays are of two kinds, the one being denominated Kao-lin, the other Pe-tun-tse. Let us follow the latter through its various stages, until it reaches the hands of the potter. The quarry from which it is taken gives ample evidence, in its numerous mines or caverns, of the value set upon the grey masses of its uninviting store. To support the roofs, the quarrymen, as they have advanced in their excavations, have erected strong wooden pillars. The clay, where the workmen are busy, is being detached in pieces of various sizes by means of pickaxes. Another set of labourers place these pieces in baskets, which, when full, are borne on men's backs to the pounding mills, the large sheds of which stand at no great distance from the quarries. The pe-tun-tse is then placed in large mortars, with several of which each mill is furnished. It is thoroughly crushed by means of pestles kept in regular motion by water-wheels. The plastic earth having sufficiently undergone the process of pounding is now carried in baskets to a neighbouring pond, into which it is thrown, so that it may become well mixed with the water. The mixture thus formed is permitted to remain undisturbed for some time, and the heavier portions of the pulverized matter sink to the bottom. On the surface of the pond a liquid of cream-like appearance is eventually found. This is drawn off and poured into another basin, where it is well stirred by the feet of labourers, who walk to and fro in the basin. The heavier particles of the pulverized pe-tun-tse, which sank to the bottom of the first basin, are conveyed back to the pounding mill to be reduced to a finer powder. After this they are brought back to the pond, and the process is repeated. Meanwhile, the cream-like liquid which was poured into the second basin, is, after its thorough agitation, allowed to remain undisturbed for some time. When all the fine matter has sunk to the bottom the water is drawn off, and the pe-tun-tse is removed, and formed by means of moulds into bricks. In consequence of their colour these are called "pak-tan," or white bricks. The preparation of the kaò-lin for the service of the potter is similar in almost all particulars to that of the pe-tun-tse.

AFFIXING HANDLES OR SPOUTS.

The bricks into which the clays are moulded are afterwards reduced to a powder, and, when this has been carefully washed in spring-water, the two clays are mixed and formed into a paste, which is kneaded sometimes by men, sometimes by buffaloes. When thus employed, the buffaloes are driven to and fro in the large basin in which the paste has been deposited. When ready the paste is placed in the hands of the potter to be formed into vessels. He accomplishes this by means of the "potter's wheel." According to a well-known writer this is "kept in rotation by a man who holds the end of a flat strap, which he presses lightly against the edge of the wheel, when he impels it by drawing one end of the strap, and yielding to its motion at the other; and after each impulse the strap is loosened and restored to its first position on the edge, in order to repeat the impulse. The strap is prevented from slipping over the surface of the edge of the wheel by pins, or points projecting from its surface." Clay prepared to the size required for the vessel to be manufactured is given to the potter by a boy, who is termed in the Worcestershire potteries the baller. The potter places the portion of clay upon the circular whirling table which is kept in motion by the wheelman, whose eye carefully watches the potter's motion, and adjusts the swiftness of the movement with perfect accuracy. The potter, or thrower, as he is technically called, first forms the clay into a pillar, then presses it into the form of a cake. He next opens the centre of the cake with his thumb, and continues to draw the clay out, or squeeze it inwards until the desired form is given to it. Vessels of square or angular shape are, of course, formed by the use of knives. When formed they are placed in the sun, or, in some instances in a chamber to harden. After hardening, such of them as are intended to have handles or spouts are transferred to workmen whose especial duty is to make and affix these appendages, which are attached by means of liquid clay. When the making and drying of the vessels have been completed, the next process is that of glazing. This is accomplished by dipping them in a mixture of varnish and water. As each vessel is taken from the vat which contains the mixture, it is rotated in the air in a dexterous manner, so as to cause the varnish to settle evenly over every part of its surface.

Only small vessels, however, are treated in this way, as a glaze is applied to large vessels in the following singular fashion. The workman takes a bamboo tube, one end of which is inclosed by a piece of gauze. He fills this with a glazing mixture, which he ejects on the sides of the vessel by blowing through the tube. A pea-green varnish is very much used by the Chinese. One of a light green colour has many admirers. The best varnish or glaze is obtained, so I was informed, in the province of Chit-kong. The provinces of Yun-nan, Kwang-tung, and Kiang-si, also produce a glaze which is in great requisition, and which is not very inferior in quality to that for which Chit-kong is famous. Blocks of this glaze are conveyed in great quantities to the town of Kin-tee-ching, where it is exposed for sale in a large building erected for the purpose. Before the blocks can be used, they are softened by placing them in kilns. The glaze is then reduced to a powder, and mixed with water, when it is ready for use.

Let me now describe the process of baking the vessels. The furnaces are often at a distance from the factories where the vessels are made, and it is not unusual to see workmen passing along the streets of the town, with flat boards on their heads on which several china vases are carefully arranged. These vessels are being conveyed to the furnaces to be baked. They are not made fast to the boards, and it is astonishing to observe the apparent ease with which the bearers thread their way through the narrow and crowded streets. "The ovens in which the vessels are baked"—I quote the description of Du Halde—"are placed in the bottom of a long porch which serves instead of bellows; it has the same use as the arch in the glass-houses. The ovens are, at present, larger than they were formerly, for then, according to a Chinese author, they were but six feet high and broad, but now they are two fathoms high, and are almost two fathoms deep. The arch, as well as the body of the oven, is sufficiently thick, so one may walk upon it without being incommoded with the fire. This arch or vault is not flat on the inside, nor does it rise in a point, but grows narrower and narrower as it approaches the great vent-hole at the extremity, through which the flame and smoke arise. Besides this mouth the oven has five or six



POTTERIES.

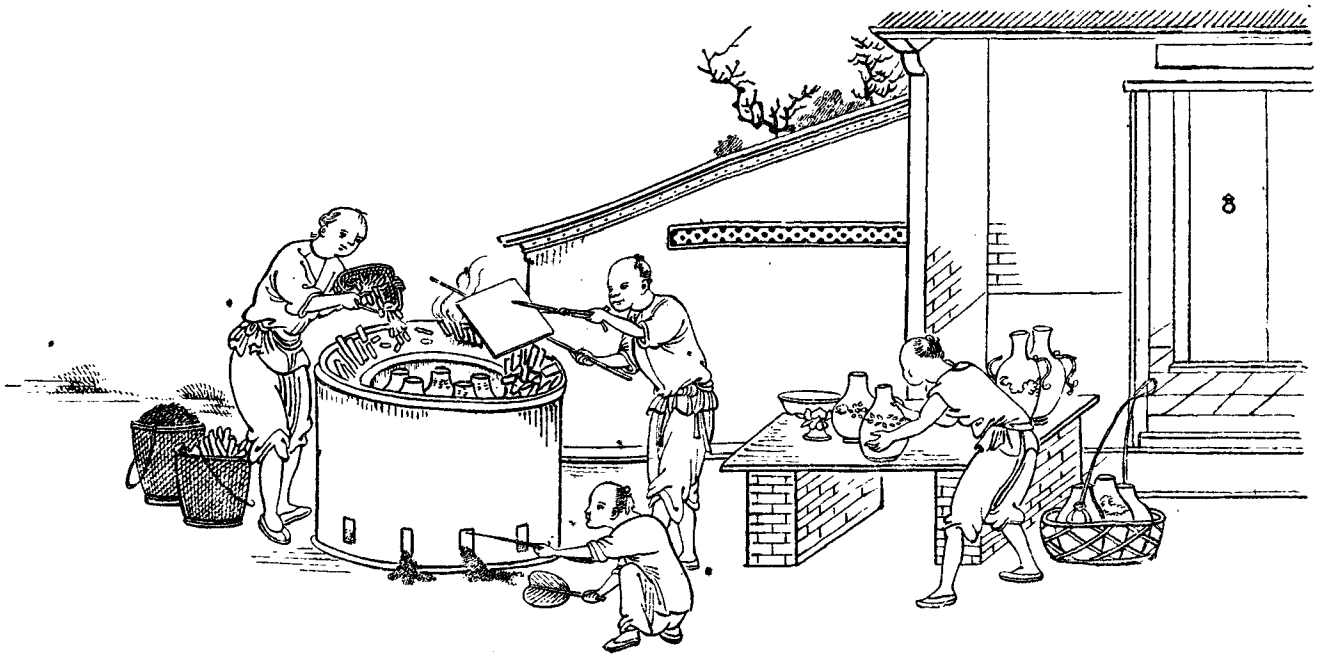
openings above, like so many eyes, which are covered with broken pots, and yet in such a manner that they assist the air and fire of the oven. It is by these eyes that they judge if the china ware is baked; they uncover the eye which is a little before the great vent-hole, and with iron tongs open one of the cases. When the fire is lighted they immediately shut the door, leaving only a necessary opening to throw in thick pieces of wood."

With regard to the nature of the fuel used in heating the furnaces, my experience differs from that of Du Halde. At the time I was visiting one of these establishments, the fuel which was thrown in by the workmen did not consist of thick pieces of wood, but of several large faggots of brushwood and coarse grass or reeds. Moreover, I observed on the adjacent hills several labourers busily engaged in cutting long coarse grass, reeds, and brushwood. They informed me that they obtained their livelihood by supplying the various furnaces of the town with this fuel. On the river I also passed several large flat-bottomed boats, heavily laden with faggots of the same material. These barges, which presented the appearance of so many floating stacks, were directing their course towards the town, where their owners were certain of a ready market for their cargoes.

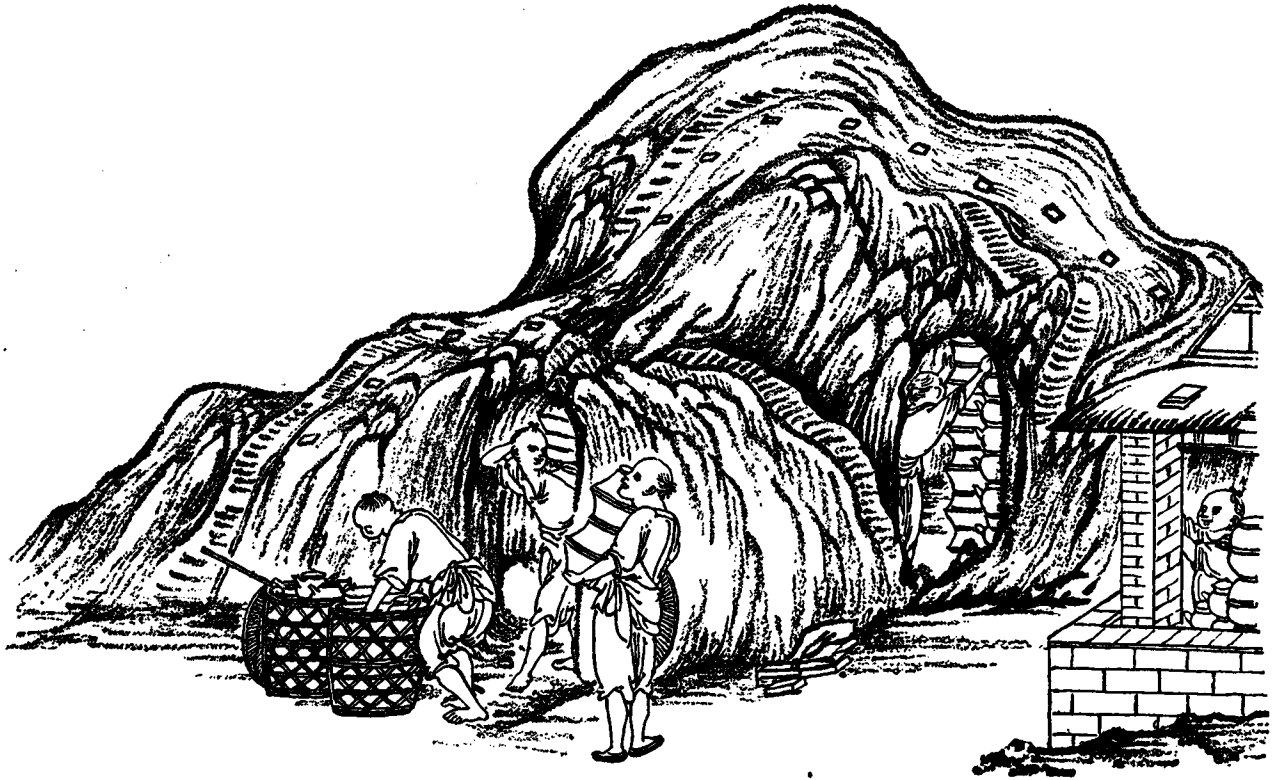
To resume the description of the process by which the vases and other vessels are baked. Before they are put into the oven they are placed in cases or "saggers," so that they may not break, or become discoloured. The saggers are made of three kinds of crucible clay, which are, respectively, dark-colcured, red, and white. The clays are found in mines—the first, at Ma-an-shun; the second at Su-tsune; and the third at Koon-chong. They are mixed in equal proportions, with a little gum; and the cases or saggers into which they are moulded are very coarse. As the saggers cannot be used more than once or twice, the consumption of them is very great, and forms a large item in the accounts of a Chinese pottery. When the oven is filled the doorway is closed by brickwork, which is sealed up with a compost so as to exclude any current of air. The fire, in the first instance, is kept at a moderate heat, until the vessels are

perfectly dried. It is gradually brought to a white heat, and when the chinaware has been in the oven for three days, in which time it is supposed to be sufficiently baked, the fire is allowed to go out. Twenty-four hours are then permitted to elapse before the doors of the oven are opened, as, were there a less gradual change in temperature, the vessels would crack. The saggers, however, are so hot when taken out that the persons who remove them are obliged to cover their hands with thick gloves, and their heads and shoulders with wet blankets. All cracked vessels are rejected, and thrown upon the banks of the river Chaong-kong, where they lie till the former and latter rains wash them into the stream. The force of the current at such times is very great, and carries them a considerable distance beyond the town. To this circumstance it is to be attributed that the bed of the river, for several miles down, is literally paved, as I have already stated, with broken pieces of porcelain. So soon as the baked vessels have been removed from the oven, the workmen at once proceed to fill it with others which are requiring to undergo the same process. This is done without delay, as it is possible in this way to place in the oven, on the very day on which they have been shaped, vessels not yet sufficiently dried by the sun, the warmth remaining in the oven being such as to prepare them to endure without cracking the greater heat to which they are about to be subjected.

The baked vessels are now ready for the decorator's art. As artists, the Chinese do not excel. In the painting of birds and flowers, however, some degree of credit is due to them, and their delineations of these objects often show very considerable artistic skill. In the painting of porcelain, as in other branches of industry, there is a great division of labour. One artist draws the design; a second paints landscapes; a third, rivers; a fourth, trees; a fifth, butterflies; a sixth, birds; and a seventh, human figures and buildings. These artists have a perfect knowledge of the pigments which are best suited to undergo the action of fire. An oil which they call Wăn-shaong-yow, is mixed with the pigments for the purpose of imparting smoothness. Gum-water is also occasionally used for its property of retaining the colours; and for thick painting, clear



BAKING PORCELAIN.



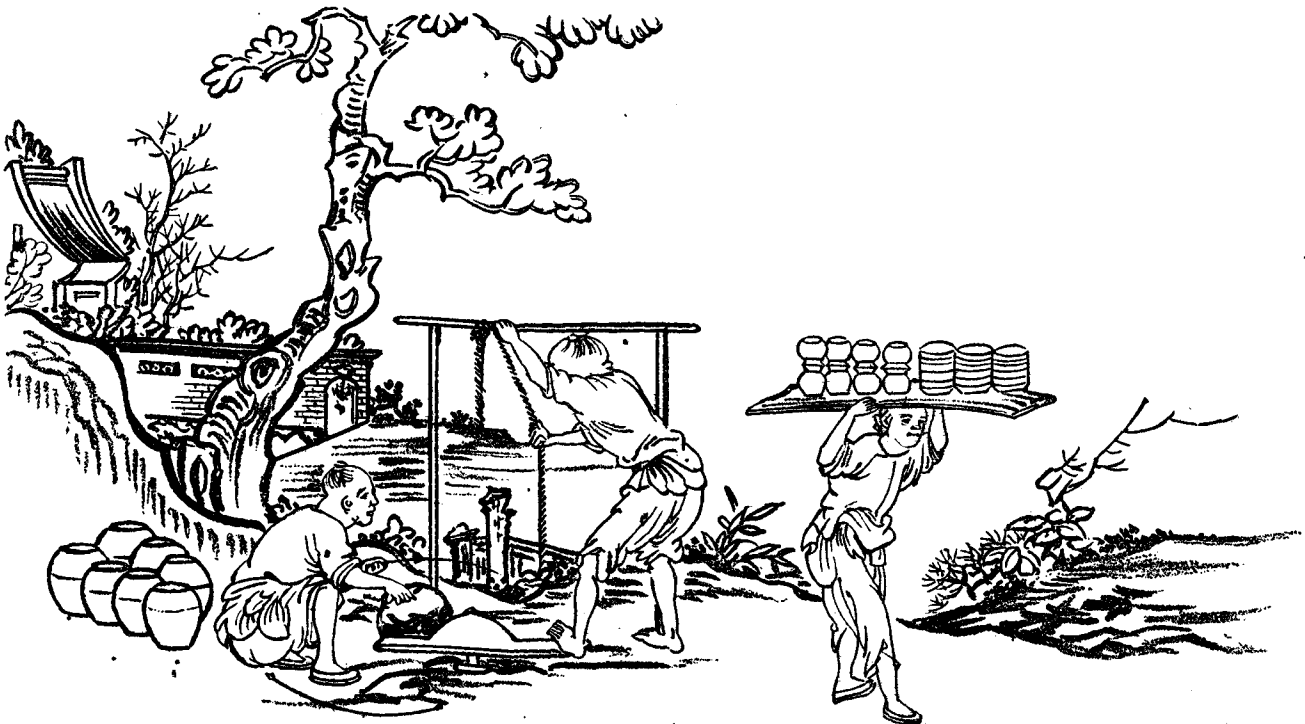
A POTTERY KILN.

water is held in much estimation. The brushes of the artists are altogether similar to those which are in ordinary use for painting. The vessels to be decorated are placed upon a table —if large, upon the floor. When they have received their decoration, they are again placed in the ovens, that the colours may be fixed. Of these ovens there are two kinds, the one termed Ming-fo, or bright fire, and the other Om-fo, or dark fire. The former is used for small, the latter for large, vessels. They are of a circular shape and consist of two walls, the inner wall being formed of flat tiles, the outer of bricks. At the base of the oven there are several small openings or grates. The fuel, which consists of charcoal, is placed between the walls, and the top of the oven is inclosed by broken pieces of tiles which rest upon the porcelain vessels which are being baked. Hot charcoal embers are placed upon these broken tiles or flags for the purpose of giving additional heat. This description, however, applies only to the Ming-fo, which is used for small vessels. In the Om-fo, and with vessels of a larger size, the fuel is placed on the top of the oven only. The period during which these ovens are kept heated is twenty-four hours.

The art of moulding coarse earthenware vessels for domestic purposes is practised at the town of Shek-wan, in the province of Kwang-tung. The clay which is used for this purpose is of a very inferior quality, and the process of manufacture differs in some respects from that at Kin-tee-ching. The machine employed by the potter consists of a horizontal wheel which is attached to the top of a very short perpendicular stake securely fixed in the ground. A boy who steadies himself in an upright position by holding fast by his hands to a chain or rope suspended from the roof of the building, gives the necessary motion to the wheel by means of his feet; whilst the potter, who has assumed a kneeling or squatting posture by the side of the wheel, works the clay with his hands. It would appear from a passage in the book of Ecclesiasticus that, in the ancient days of Judæa, the potter's wheel was set in motion by means of the feet,—"So doth the potter sitting at his work, and turning the wheel about with his feet," &c. The furnaces in which earthenware vessels are baked at Shek-wan are also very different from those

which I had an opportunity of seeing on the occasion of my visit to Kin-tee-ching. For example, they are of great length at the former place, and erected on inclined planes. At intervals along the side of each furnace there are doors through which the potters enter to fill the furnace with the vessels which are to be baked. Between the vessels they pile firewood. After these preliminaries the entrances are blocked up by firebricks. At the lower end of the inclined plane is a grate, also containing firewood. The workmen now set fire to this, and the flames, shooting up the inclined plane, ignite the fuel which was placed between the vessels. On the top of the kiln there are, at frequent intervals, small apertures, into which broken pieces of firewood are dropped during the process of the baking. I may mention that on the occasion of the last visit which I paid with a friend to the potteries at Shek-wan, we were very nearly murdered by an infuriated mob. The danger arose from the following simple circumstance: My friend would go nowhere without his walking-stick, and upon my telling him that the Chinese were not accustomed to use such things themselves—indeed their sumptuary laws prohibit the use of walking-sticks by any except very old men—he ridiculed the idea that a walking-stick would be regarded as a proof of a hostile disposition. On passing through the streets, however, the Chinese began to make remarks, and to call out one to another, "Beware of that foreigner, he will club some of you!" As my friend had a habit of swinging his stick about when walking, the excitement increased as we progressed. Eventually a large crowd gathered, and becoming exceedingly angry, attacked us, and forced us to seek refuge in a pottery, whence we were with difficulty conveyed through back streets to our boat.

In various parts of China the manufacture of flat clay tiles, which resemble flags, is carried on. At Pak-hin-hok, near Canton, and at other places in the vicinity, these tiles are made in large quantities. The plastic clay of which they are formed is brought to Canton from the neighbouring counties or districts of Toong-koon and Pun-yu respectively. As rivers and creeks are the highways of Kwang-tung, the clay is conveyed to the tile-yards of Pak-hin-hok in boats. It is piled up in stacks,



THE POTTER'S WHEEL.

from which it is taken as required, and placed on a threshing-floor to be kneaded or tempered by being trodden by the feet. Tiles are made of the clay thus tempered by means of moulds, according to the size and pattern required. The kilns in which the tiles are baked are very large, and the process of baking extends, I believe, over nine or ten days. They are not removed, however, from the kiln until the sixth day after the fire is extinguished.

In many parts of this vast empire bricks are now, and for centuries past have been, made in great numbers. They are made in the following manner: the surface soil, or encallow, as it is termed by brickmakers, is first removed. The clay is then tempered or kneaded by the feet of buffaloes, which for this purpose are led or driven over it by boys, backwards and forwards for several hours. At the town of You-tou, however, which is near Woo-see Hien, the clay is trodden by men. In Persia also, I may observe in passing, a similar plan is practised. When the clay has been rendered soft and pliable, it is at once formed, by means of wooden moulds, into bricks, which are placed on what may be termed tracks, in rows, and at short distances from each other, so as to dry. As a protection from the inclemency of the weather, the tracks, with their contents, are not unfrequently placed under long mats, sometimes under tile sheds. Brickmakers, if poor, often cover them with straw only. When the bricks have been well dried they are conveyed to the kilns, which, like those in which clay tiles are baked, are very large. The largest which I saw—and some are so large as almost to resemble fortifications—are those at You-tou.

CHAPTER XXIX.

SHIPS.

CHINA possesses an extensive sea-board, and there is scarcely a city, or town, or village in it which has not the advantage of an arm of the sea, or a river, or a creek, or a canal. These are to this vast empire, whose length and breadth they intersect in all directions, what railroads and highroads are to more civilized countries; and ships and boats of all kinds are of course very numerous. Some travellers have not hesitated to say that there are more vessels in China than in all the rest of the world put together—an assertion which is not so very extravagant as it seems at the first blush. The trade of shipbuilding is, therefore, one of great extent and importance. The claim of the *Argo*, which carried the famous Argonauts to Colchis in B.C. 1263 in search of the Golden Fleece, to be the first vessel that ever sailed the sea, is, according to Chinese annals, simply preposterous. They assert that Tā Yu, who was the founder of the Hiaki dynasty, and who flourished B.C. 2205, was the first to introduce the art of shipbuilding, and that, long before the close of his reign, vessels of various kinds were navigating the waters of China Proper.

There are numerous dockyards for the building and repairing of vessels at all Chinese coast and river ports; and at each of the principal ports there is one large dockyard specially set apart for government vessels. As a rule, they are not built upon stocks, as in Europe, but in dry docks. The day on which the keel of a ship is laid is regarded by the shipwrights and the owners as one

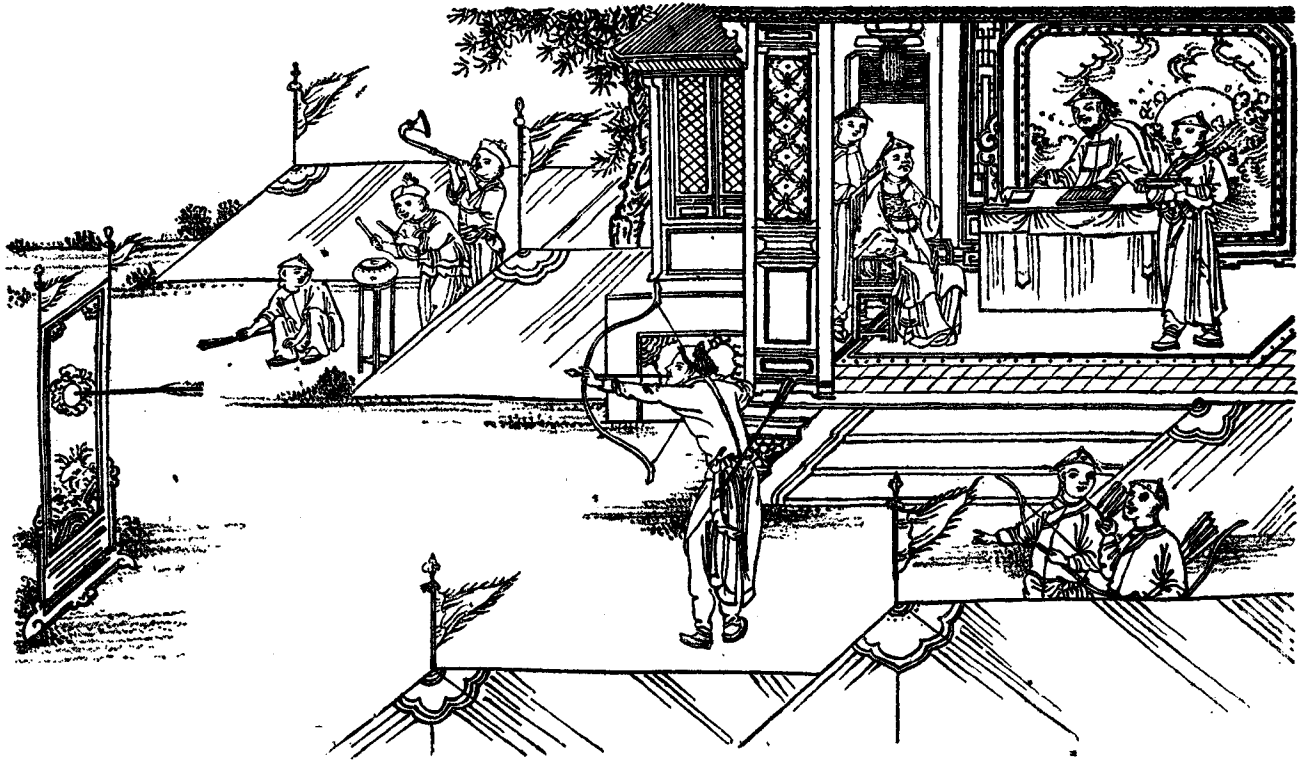
of great rejoicing. It is not devoted to merry-making only, but to the observance of certain religious ceremonies. Taouist priests are engage to chant pæans of praise to the gods, and to call upon them by prayer, to prosper the work. A holiday is observed also on the day when the bow of the vessel is raised. The bow is gaily decorated with streamers of red cloth and strips of red paper, whilst Taouist priests in front of a temporary altar supplicate the gods for the good success of the ship. Ships are never built by Chinese merchants or traders till permission has been granted them by the local authorities. To obtain a license, the merchant must inform the authorities of the class and tonnage of the vessel he wishes to build. The authorities also ascertain what number of seamen she will require for safe navigation. When the vessel is completed, they inspect her, to ascertain whether she has been built in strict accordance with the specifications they have approved.

The vessels navigating the seas, rivers, creeks, canals, and lakes of China, include every variety in naval architecture, from the ocean-going war-junk to the small craft that ply between river ports.

The ocean-going war-junks are sometimes of great size. Captain Basil Hall, who, in 1823, accompanied Lord Amherst, the British ambassador, to China, says that a Chinese war-junk which came alongside the ship of war under his command was so large as to resemble a floating castle. They are divided into several water-tight compartments. The bulwarks are very high, and are pierced for several guns, the port-holes being generally pentagon-shaped and surrounded by a border of red paint. Each vessel has three masts. The mainmast, as in square-rigged ships, is in the centre of the vessel; the foremast is placed well forward in the bows, and the mizenmast is near the taffrail. To the top of the mainmast a vane in the form of a dolphin is attached, and to the tail of the dolphin is bound a streamer, generally red, and of a length almost sufficient to reach the deck of the vessel. Ships in the Imperial navy generally fly at the main a flag on which is a representation of the Yin and the Yang, or in other words the male and female principle. This representation is surrounded by a number of

red lines, some of which have a reference, if I mistake not, to the Taouist Trinity of persons, and others to good geomantic influences. A flag bearing a device of the Yin and the Yang is regarded by the superstitious sailors as a safeguard against all evils. In the absence of this flag, a tricolour, not unlike the Dutch flag, is hoisted at the main. At the stern of the vessel is displayed a triangular flag, with the name of the official under whose supervision she is, in large red characters. The sails are made of matting, the mainsail, in particular, being very large, and shaped like a butterfly's wing. The sails, which are made fast to the mast by rings, are strengthened at short intervals by long poles which stretch across the entire sheet. I have stated that the sails of ocean-going war-junks are made of matting: this material is very generally used for the sails of Chinese vessels. Other materials are also used. I observed, when travelling in Formosa, that many of the vessels which navigate the rivers of that island and the channel which separates it from the mainland, were furnished with suits of sails made of the fibres of the cocoa-nut. On the Shanghai river, and on the Yang-tsze Kiang, more especially in the neighbourhood of the city of Nankin, and in other cotton-producing districts through which the Yang-tsze flows, the sails are made of dyed cotton. Thus at Nankin, and other towns on the banks of the Yang-tsze river, I noticed several shops filled with bark for dyeing sails. Being strengthened by long poles at short intervals, the sails of Chinese vessels do not bend to the wind like the canvas sails with which all European ships are furnished. Vessels are generally rigged with ropes made either of rattan, or bamboo, or hemp, or the fibres of the cocoa-nut. The cables by which they are moored are of great thickness, and as a rule are made of rattan. Near the anchorages, at almost all Chinese ports, there are very extensive rope-walks, where ropes, cables, and twine are made in the same way as in England.

The guns of these junks are arranged on the upper deck only, and are placed so near each other that one is at a loss to conceive how the sailors, who are very numerous, and amongst whom there is apparently an utter absence of discipline, can work them all together. They appear to have little or no knowledge of



CANDIDATES FOR MILITARY DEGREES.

training their guns, and the carriages upon which the guns are placed are as inferior as the guns themselves. Very indifferent accommodation is provided for the seamen, and the accumulation of filth in almost every part of the ship is sufficient to engender fevers or epidemics. Standing high out of the water, these vessels form excellent targets for the guns of the enemy. They are strongly built, and present a good front to vessels like themselves. In contests with British ships of war they have invariably been found wanting—a fact of which the Chinese authorities were more or less convinced at the close of what is generally termed the "Opium War." At the commencement of the second war which Great Britain in alliance with France waged with China, a large fleet of these war-junks was destroyed in a creek leading to the important town of Fat-shan, by a boat expedition under the command of Sir Henry Keppel.

The ocean-going war-junks do not form the bulk of the Imperial Navy. This consists of vessels of much smaller dimensions, capable, in consequence of their light draught, of navigating shallow rivers and creeks. Of great length, and broad of beam amidships, they have two masts, and are good sailers. Each vessel of this class carries several guns, some of great calibre. At the main-top there is a basket, filled with a rude species of hand-grenades, called by the Chinese Fo-yok-poo, and by foreigners stink-pots. Another class of war-junks is the Fi-hi, or fast crabs. These vessels, which are also two-masted and of great length, are very narrow in the beam. A certain number of them is apportioned to each of the eighteen provinces of China Proper, the number varying, of course, according to the size and requirements of the province. In the province of Kwang-tung there are—and have been since the last year of the reign of Kien-lung Wong, A.D. 1795, previous to which year there were ninety-three only—no fewer than 161 always in commission. These are classed in three divisions, the first of 10 junks, the second of 115, and the third of 36. Each of the first division costs in building 4,378 taels of silver, or about 1,300*l.*; each of the second division 3,620 taels of silver, or about 1,100*l.*; each of the third division 2,677 taels of silver, or about 800*l.* They are classed for nine years only, and are

not allowed to go into dock for a general overhaul until they have been three years in commission. At the end of the first three years, the provincial authorities are empowered by the board at Pekin to expend in repairs—on each vessel of the first class, 1,926 taels of silver; of the second class, 1,593 taels of silver; and of the third class, 1,178 taels of silver. When they have been in commission six years they are again docked for general repairs, the amount authorized in the case of vessels of each class being strictly defined by an unvarying rule. After nine years, they are regarded as no longer fit for service. Before a vessel can go into dock, the magistrate under whose supervision she sails forwards a despatch to the governor-general or governor of the province, certifying that the vessel has been in service three years, and requires, in consequence, a general overhauling. A reply is forwarded empowering the magistrate to dock the war-junk; the expenses incurred being defrayed, not by the provincial treasurer, but by the salt commissioner. The vessels have an annual allowance for suits of sails and ropes.

The crew of a vessel of the first class consists of a commander, a helmsman, and forty-six seamen; of a vessel of the second class, a commander, a helmsman, and twenty-seven seamen; of a vessel of the third class, a commander, a helmsman, and eighteen seamen. The allowance for the mess-table, per diem, to each commander, is eight kandareens; to each helmsman, eight kandareens; and to each seaman five kandareens.

In a calm these vessels are propelled by oars, and move at a great speed. It is I suppose to this that they owe the name "Fi-hi," or fast crabs. Under sail their speed is very great. They are often employed in the Revenue service, and seldom fail to give a good account of all smugglers. But although they are, as a rule, employed in suppressing smuggling, I am disposed to think that the mandarins under whose direction they are placed, not unfrequently use them to carry on illicit trade. Besides the war-junks of various kinds which constitute the Imperial navy, there are others, belonging to the gentry, manned and equipped without reference to the Imperial government.

A navy composed of vessels such as I have been describing may, perhaps, excite a mild contempt in the European mind.

The Chinese, however, are now evidently aspiring to a place among the nations as a maritime power, and the importance of square-rigged war-ships and war-vessels like those of European navies has been at length recognised by them. There are now several gun-boats in the service of the Emperor of China, built for His Imperial Majesty in Europe, officered by Europeans, and manned by Chinese sailors. The Chinese have, now, arsenals of their own, in which they are constructing vessels for their navy of considerable dimensions, suited to the requirements of modern naval warfare. The first frigate turned out from a Chinese dockyard was launched at Shanghai on the 24th of May, 1872. A description of the Chinese Government's first specimen of a large modern war-ship may prove interesting to my readers, and I quote some particulars regarding the vessel from the *North China Daily News* :—

"Her height," says this report, "from face of sternpost to taffrail is 263 feet 6 inches; extreme breadth of beam, 44 feet 10 inches; depth of hold from kelson to the top of spar-deck, 29 feet 4 inches. There are four decks; on the upper there will be two 90-pounder rifled pivot guns; while the main-deck will be occupied almost along its entire length by a battery of twenty-six 40-pounder rifled broadside guns. She is to be a full-rigged ship, and will have a spread of 22,500 superficial feet of canvas. Her engines are, we learn, designated, in engineering phrase, the horizontal return connecting type; with two cylinders, the diameter of which is 64 inches, while the stroke of piston is 3 feet. The nominal horse-power will be 400, but, as we stated in a former issue, is capable of being worked up to 1,800; the propeller is of Griffiths' lifting, variable pitch description, so that, when at sea, and entire dependence is placed on the wind as the propelling power, the propeller may be raised from the water by the lifting apparatus. . . . . Some of the castings of the engine weigh no less than seven tons; 40 tons of copper (including 3,400 sheets of copper-bottoming) have been used in her construction. Everything, with one exception—viz., the shaft—has been made at the arsenal by Chinese artizans, under the superintendence of only five foreigners."

The sailors and marines who form the crews of these vessels are, as a rule, first-class men. Many have been trained to the arts of war by foreign instructors, and they are armed with

approved modern European weapons. The guns are also constructed and mounted according to the most recent types, and the drill of the men often equals in severity that which takes place on the decks of the best regulated of Her Majesty's ships of war.

These signs of change and progress in the Celestial Empire are astonishing when we consider the tenacity with which the Chinese cling to the forms and fashions of the remote past. It might be supposed that the launch of a modern frigate from a Chinese arsenal would slightly impair the complacency with which Chinese officials invariably regard the products of their indigenous national civilization. How far it is so the following extract from an article on the Navy of China, which appeared in the *North China Daily News*, may perhaps illustrate:—

"At first sight," the writer observes, "one would imagine that Chinese officials would regard these foreign-built ships with a certain amount of pride; but it appears that such is not the case. It is too humiliating altogether to admit for a moment that a ship built after the barbarian's fashion is fit to be compared with the good old shape which has existed since the days of Yao and Shun. As an instance of how the Chinese pride themselves on their ancient notions we may mention, that at the launch of the frigate at the Kiangnan Arsenal the other day, a foreign gentleman remarked to one of the officials present that a larger ship had never been launched in China, or even in the East. What was his surprise to be told, in the politest manner possible, that for an intelligent foreigner, he displayed a remarkable ignorance of Chinese history; and that he had better look up the annals of the Ming dynasty before he ventured to make such a sweeping remark again, because the Chinese had built ships almost large enough to carry the frigate as part of their cargo!

"On reference to the history in question, it will be found that in the third year of Tung-lo, or A.D. 1406, the Emperor, who had usurped the throne, thinking his predecessor had escaped from the country and was hiding beyond the seas, and wishing to have him tracked out, and at the same time by a grand display of troops to manifest to surrounding countries the wealth and prowess of the Middle Kingdom, commanded the celebrated warrior Ch'ing-ho, a native of Yunnan, together with certain of his associates, to go through the Western Ocean. Whereupon Ch'ing-ho collected officers and troops to the

number of above 28,786 men, and a great quantity of silver and treasure. He then built sixty-two large ships, each 44 chang long and 18 chang wide. Reckoning the chang as no more than ten English feet, the ships were therefore 440 feet in length and 180 feet beam.[1] Starting from the Loo-ka river, near Soo-Chow, they went out to sea and came first to Foo-chow. From Foo-chow they went over all the foreign countries. It would be foreign to our purpose to narrate the wonderful exploits and victories which Ch'ing-ho achieved with these immense tubs at Ceylon, Sumatra, and other places in the Western Ocean, whose names we cannot at the moment identify. Any one who has a great deal more faith in Chinese history than we have, would no doubt be amply repaid by looking up this interesting subject, which forms an important feature in the history of the Chinese navy."

The above incident is quite in harmony with the intensely conservative spirit with which the Chinese, while introducing into their navy the formidable structures of modern science, still cling to their belief in the efficiency of their old modes and appliances of naval warfare. Indeed the former are as yet conspicuous exceptions on a background of effete antiquities. While the Chinese launched their first frigate from their own arsenal in 1872, and arm several of their ships and their crews with approved modern weapons, we find them holding a naval review at Ningpo, in August, 1873, the evolutions in which would be sadly out of place in a conflict with the fleets of the West. I extract the following account from the *China Mail*:—

"On the 14th day of the moon, and for a few days previously, some thirty-five or forty of the men appeared at dead low or the top of high-water—when there was no current—each with a pair of small life-buoys made to fit round the waist, one in front, the other behind, and having sufficient buoyancy to float the men with the lower part of the chest level with the water. Each buoy is made of a light bamboo frame covered with strong oiled paper and a network of twine outside. These marines are armed, some with pitchforks, some with a pair of clubs, others with short sword and shield, and imitated in the water

[1] If the above figures are correct, Ch'ing-ho's ships were 92 feet broader than the *Great Eastern*, although the latter exceeded them in length by 252 feet.—ED.

the evolutions of the junks, sometimes in two lines, sometimes in one, and sometimes as a Saint Andrew cross. There were two leaders, each with a flag fastened to his back, *tout comme au théâtre*, and each armed with a tube filled with sulphur, or something of that kind, which threw out a yellow smoke. The men stand well upright in the water, and seem to propel themselves by taking short steps and moving their shoulders; they usually stayed in the water about half an hour.

"A certain degree of proficiency having been attained, the 15th was named for a grand naval review. A large number of mandarins attended, some on board a large junk, and some—the greater in numbers and rank—in a large pavilion erected on the bank of the river, just beyond the Salt Gate, on a piece of ground that was prepared and often used for this purpose thirty years ago. . . . . Every available standpoint on the banks or the city wall was crowded; there must have been, at a moderate estimate, 8,000 or 10,000 spectators; and all showed an interest in the proceedings worthy of their picturesque importance. The programme I have described from rehearsal, was gone through by the junks and the water heroes with admirable skill and discipline; and then came the grand and final effort, which would in itself suffice to paralyse a foe unaccustomed to Astley's. On the mast of a large junk appeared a structure similar in shape to the cages you see on the poles in front of yamêns and temples. This was covered with flags, and eventually six or eight men went up into it, shinned to the mast-head, swinging their arms, legs, and heads about after the most favourite circus fashion, fired off one bullet from one gingal, shot one arrow from one bow, and tried the two sulphur tubes, which wouldn't go off. They then resumed gymnastics, winding up with a splendid *tableau*, all clinging to the upper part of the mast and sticking out a leg; while the mandarins bow gracefully to each other and the assembled world, back awkwardly into their respective chairs—and are gone.

"From commencement to finish, including stoppages, the affair lasted about one hour and a quarter, and is said to have cost the moderate sum of Tls. 5,000, as the junks are of course never fully manned, and crews had to be specially engaged and taught for the occasion. But the cream of the whole joke is that the mandarin in charge of the display is a lieutenant-general who has travelled over Europe, and was at Paris during the siege. Yet I am credibly informed that he kept his countenance, and that he hopes to succeed in penning a serious despatch to the Emperor, congratulating him on the efficiency of his nautical braves."

It may not be out of place to add a short narrative of a naval engagement which I witnessed in the Canton River during the rebellion of 1854-55. Near an insulated fort, called by the Chinese the Cha-may-pow-toi, or Tee-totum Fort, but by foreigners the Macao Fort, a cordon of imperial war-junks was stretched across the river with the view of commanding all the approaches in that direction to the city of Canton. This precaution was rendered necessary by the presence of a large fleet of rebel junks, which were anchored at a distance of not more than a mile from the position which the imperial junks had taken up. For the purpose of approaching the city, the commander of the rebel fleet proceeded to engage the junks of the Imperialists. During the engagement which ensued, and which lasted the whole afternoon, not one vessel on either side, so far as I could learn, received the slightest injury. It was not at all surprising, as the great majority of the shots fired from the guns of the fleets met half-way. I was on board one of the imperial vessels during the greater part of the engagement, and the only danger to which I felt myself exposed, was, not from the fire of the enemy, but from the chances of an explosion of gunpowder, of which I was in momentary dread. Near each gun, and on the decks of the vessels, lay large quantities of loose gunpowder, near which the gunners stood with burning matches in their hands. In the course of a few days the rebels, who had become more emboldened, brought their vessels alongside the cordon of imperial junks, and succeeded, by means of stink-pots, in setting three or four of them on fire. The rebel fleet, however, though it broke the line, failed to reach Canton, as the Tee-totum or Macao Fort, which was in the rear of the now scattered imperial junks, drove it back by a rolling fire of round shot. I was present at the close of this engagement, and assisted in rescuing several of the imperial seamen from a watery grave. Upon landing these men on the banks of the river, I discovered that many of them were seriously wounded. One man, indeed, owing to the explosion of a stink-pot, was literally raw from the top of his head to the soles of his feet. Another, who had received a very severe gun-shot wound, was determined not to survive the defeat, and madly rushed into the

waters from which he had so recently been rescued, to seek death by drowning, suicide under such circumstances being regarded by the Chinese as highly honourable. I hastened to rescue him a second time from the strong current into which he had plunged. So great, however, was the despair which had taken possession of him, that he made a third attempt at suicide, when I was compelled once more to frustrate his rash design. As the shades of evening were now beginning to fall, I requested the soldiers who were in garrison at the Macao fort to take charge of their wounded compatriots, and to convey them with as little delay as possible to the London Missionary Hospital at Canton, at that time very ably presided over by Dr. Wilson. They cheerfully complied, and when I left they were actually getting their boats ready. Apparently, however, they abandoned it as soon as they were left to themselves, as on the following day I found the dead bodies of all these men—save one, who had succeeded in reaching a neighbouring village—at the very place where I last saw them alive and suffering. I attributed this melancholy hard-heartedness of the Chinese soldiers in garrison at the Macao fort, towards wounded countrymen, their own companions in arms, either to the dread which many of the Chinese entertain of rendering any assistance to those who are unfortunate, because they regard such persons as objects of the displeasure either of angry spirits, or of some avenging deities; or to a fear of leaving their posts at so critical a juncture, as they might have been punished for such an act with an ignominious death at the hands of the common executioner.

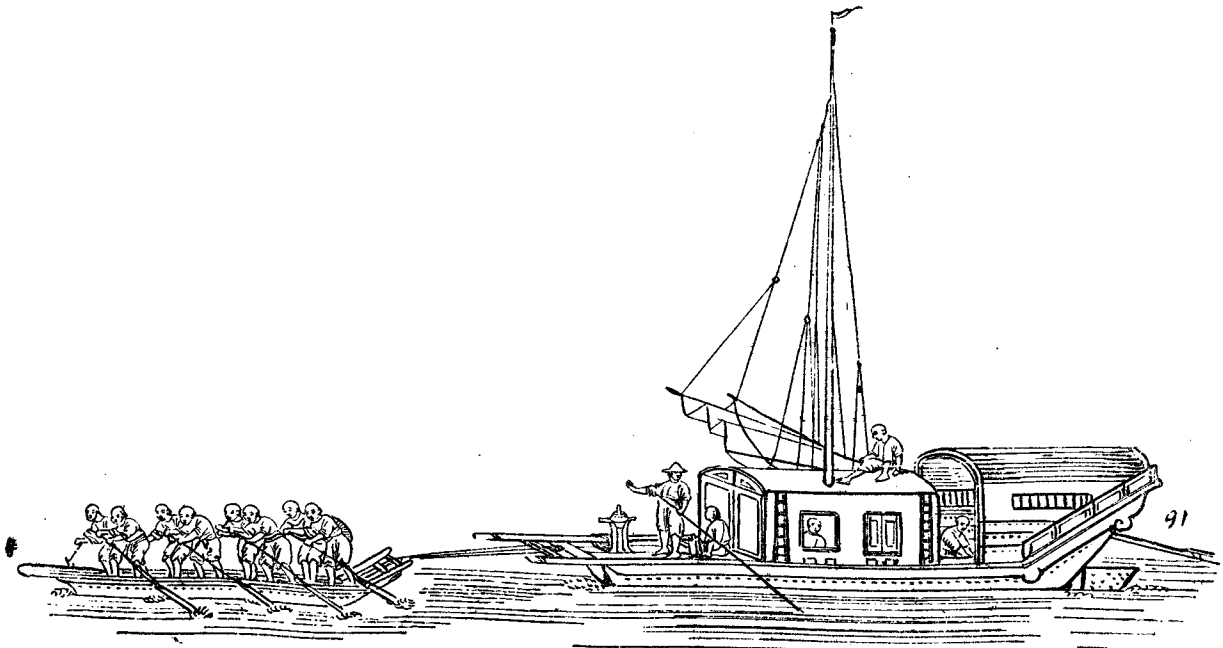
As the war junks of China are apparently unable to clear the seas and rivers of the pirates with which they are infested, the various classes of trading vessels are licensed by the government to carry armaments for their own protection. Licenses for the purpose are granted to vessels navigating the waters of Canton by the sub-prefect, who is stationed, if I mistake not, at the Bocca-tigris. The armaments which vessels are allowed to carry vary of course according to their class and tonnage. To prevent them becoming dangerous to the peace and good order of the state, by attacking unfortified towns or

peaceful vessels, with the view of extorting money, it is provided by law that nine other vessels become sureties for each trading vessel. Should a junk for the good conduct of which nine others have become sureties, be guilty of piracy on the high seas, not only are the owners and sailors of the offending vessel arraigned as pirates before the tribunals of their country, but also, the owners and sailors of the vessels which are her securities. In the case of a conviction all the crews are punished, and the ten vessels become confiscate to the imperial crown. There is also a statute that all vessels shall, on arriving at a port, deposit their guns in the warehouses attached to the custom-house, until the vessel is again ready for sea. This law, however, like many others in China, is much more honoured in the breach than in the observance.

Let us now turn our attention to the various kinds of trading junks, passenger-boats, and other craft navigating Chinese seas, rivers, creeks, and canals.

The large ocean-going junks which trade between the northern and southern ports, and those which sail between China and Batavia, Singapore, and Siam, respectively, are very singular in their construction. They have a carrying capacity equal to several thousands of tons, and, like the war junks, they are divided into several water-tight compartments. They have three masts, each consisting of one solid piece of wood. The mainmast is placed amidships; the foremast well forward in the bows; and the mizenmast quite near to the taffrail. Upon the masts, strips of red paper are pasted, with sentences of the following import in large Chinese characters:—"The mast is as a general commanding ten thousand soldiers;" "From every side of the compass may fair winds blow;" "May this mast scorn tempests, from whatever quarter of the heavens they may come." To the top of the mainmast a vane is attached, from the tail of which a long red streamer flutters in the breeze. On the first, and on the fifteenth day of each Chinese month, that is at the new, and again at the full moon, there is on the taffrail an array of small triangular-shaped banners, whilst a large red, or white, or black flag adorns the main-top. The sails are made either of matting, or cotton, or the fibres of the cocoa-nut. They

are very large, the mainsail in particular being of great extent, and they are of the same shape, and are straightened in the same manner as are those of the war junks. The hull, which is very heavy and strong, is usually painted white, and the bulwarks, which are very high, are painted according to the custom of the port to which the junk belongs. The bulwarks of junks from the province of Fo-kien are painted black, with a green border; those from the ports of Chit-kong are painted black, with a white border; and those from the ports of Kwang-tung are painted black, with a red border. These modes of painting vessels are not merely fashions regulated by the customs of the different provinces, but are prescribed by law, as the colours of their bulwarks serve when Chinese ships pass each other on the high seas to indicate the ports to which they belong. For the effectual carrying out of this purpose it is imperatively enjoined upon shipowners to repaint their vessels at the end of each period of two years. The stern-board in vessels of this class is broad and high, and on it is painted, in gaudy colours, a large bird with outstretched wings. This bird resembles the fabled phœnix, and is called by the Chinese "Foong." It is represented as standing on a rock in the midst of a troubled ocean. It is regarded by the mariners as an emblem of speed, and is supposed to assist very materially in urging the vessel onward. Its standing on a rock in the midst of the deep and scorning the tempest, is regarded by the sailors as emblematical of safety. There are also on the stern-board representations of the sun and moon, which, of course, are regarded by the seamen as indicative of light by day and night. Immediately beneath the sternboard is another, but smaller, board, on which are representations of foreigners —Europeans, Burmese, Siamese, Indians—the inhabitants of what the Chinese are pleased to term the tributary nations of the south, bearing tribute to the feet of his imperial majesty. Below these delineations, and standing out in bold relief, are three or four characters, which set forth the name of the ship. The names of Chinese vessels are identical in purport, one being named the "Good Success," another the "Golden Profits," a third the "Never-Ending Gains," &c., &c., &c. The prow of the ocean-going junk, like the stern, is very high and broad, and



A PASSENGER BOAT.

is supposed to bear a resemblance to the mouth of a dolphin, or other large fish. On each side is the representation of an eye, by which the sailors imagine that the vessel can espy sunken rocks, shoals, and other dangers of the deep. The helm is very large, and extends considerably beyond the stern, in every class of junk. These large rudders are of course of great service to Chinese vessels, which, generally speaking, are provided with very small keels. That they may be moved with ease through the water, they are perforated. On the poop there is a pavilion of wood richly carved and ornamented, above the doorway of which are inscribed three or four sentences, such as: "May the winds not cause angry waters to arise!" or "May this vessel brave the storms of a hundred years."

On the deck of each junk there are three or four wooden cisterns, which are filled before the vessel leaves port, with spring water for culinary purposes. The boards of these water-tanks are joined together by nails, and chunam, of which thick layers are placed in each seam. The quarter-galleries are placed aft, and are resorted to not only by the owners and masters of the vessels, but by the sailors, who are taught to regard the bows as the most sacred part of the ship, and to consider it profanation to let fall filth of any kind over them. In every large junk there is also a neat shrine in honour of the goddess Tien-how, who, as I have elsewhere stated, is the tutelary deity of sailors. The idol of the goddess, which is carefully inclosed in a glass case, is daily worshipped by the crew. Above the altar there is generally inscribed an ejaculatory prayer such as, "Wherever this ship may sail, O goddess, grant her a prosperous voyage." On each side of the altar are inscribed sentences to the following effect:—"Enable us by trading to acquire wealth;" or, "When on the wide waste of waters, fail not, O goddess, to show us thy favour." At the commencement and termination of each voyage, the goddess Tien-how receives a special homage. When a junk is ready for sea, a number of Taouist priests are invited to go on board for the purpose of chanting prayers and offering sacrifices to Tien-how. But should a violent storm arise after all these religious observances and threaten the safety of the vessel, there is an all-prevailing opinion amongst Chinese sailors that it

is owing to the anger of the gods against some sinful person, or persons, on board. A similar notion prevailed amongst mariners in ancient times. We read that when a storm overtook the vessel in which the prophet Jonah was seeking to escape to Tarshish, in order that he might evade the Divine command to preach repentance to the inhabitants of Nineveh, the terrified sailors cast lots to know for whose cause the evil was upon them; and when the lot fell upon the disobedient prophet, they reluctantly cast him forth into the sea. Again, the Argonauts of Orpheus were disposed to act in a similar manner towards Medea, when they attributed to her presence the storm by which the "Argo" was overtaken:

> "And much they doubted in their prudent minds
> Whether to kill and cast a prey to fishes
> Wretched Medea, and avert their fate."

We are told that when the vessel which carried Diagoras, surnamed the Atheist—who flourished in the fifth century before the Christian era—was beset by tempests, the sailors at once concluded that it was owing to the atheistical principles which the philosopher professed. Instances are known in which Chinese sailors during very severe storms have cast into the sea persons whose wickedness they have believed to be the cause of the tempests, hoping by the sacrifice to appease the anger of the gods.

The departure of a vessel from port takes place on a lucky day, selected by Taouist priests, or, in their absence, by astrologers. The day generally selected is either the first or fifteenth of each lunar month, at the new or full moon. As a junk is leaving port, other crews which hail from the same port mount the poops of their junks with the view of propitiating the winds and waves in favour of the departing vessel, some of them energetically beating gongs and tomtoms, whilst others, to dispel all evil influences, increase the din by discharging popguns and fire-crackers. When the vessel reaches the port, religious ceremonies are again observed in honour of Tien-how. The services on such occasions are not usually held on board the junk, but in a temple in honour of the goddess. They consist of thanksgiving, prayers, and offerings of boiled fowl and pork, or of

small portions of the merchandise which the junk has brought to port. In 1864 I entered a temple dedicated to Tien-how on Fishers' island, one of the Pescadoré group,[1] and observed on the altar a number of small red bags of the size of an ordinary purse. On each bag was written the name of the person by whom, and the purpose for which, it had been placed on the altar. These bags, I was told, contained salt, large quantities of which are brought by junks to the Pescadoré group for preserving fish. In the same temple there was a large model of a Chinese junk, which I was informed it is the custom of the islanders to carry in procession through the streets of their villages when celebrating the natal anniversary of Tien-how. As I was leaving a mandarin entered. He was attired in his robes of state, and wore white buttons on the apex of his hat. This worthy, with whom, through an interpreter, I entered into conversation, was desirous of paying his devotions to the goddess previous to his departure from the island, where he had served for some years as a magistrate. At Chin-chew, Amoy, Foo-chow, and indeed all the ports of Fokien, and at those of Formosa, there are ocean-going junks which in point of naval architecture resemble the large junks which I have already described. They are, however, considerably smaller, and are chiefly employed in a trade which is carried on between the merchants of the province of Fokien and those of Formosa. Their size adapts them for the navigation of the Formosa Channel. Moreover, the harbours on the west coast of Formosa are so few, and surrounded by so many obstacles, as to render navigation dangerous for junks of large tonnage.

At the port of Canton there is a class of still smaller junks which are employed in the salt trade with the provincial city of Canton. They receive their cargoes at See-toong, Tien-pak, and Fan-lo-kong, ports on the coasts of the province of Kwang-tung, and situate east and west respectively of the colony of Hong-kong. These salt vessels are very numerous, and their anchorage, near what are termed the salt flats, has the appearance of a forest of masts. Some years ago, a vast fleet of them, whilst at anchor at the salt flats, was by some unexplained means set on fire, and

[1] These islands are regarded as a portion of the province of Fokien.

as the tide was low, and many of the junks were aground, the loss was very great. As the fire, however, which at one time threatened the destruction of the entire fleet was eventually extinguished, and as the result was brought about without any very apparent exertions on the part of the mariners, this was attributed to the merciful interposition of a goddess called Chow-Chu-Laong-Laong-Koo. In honour of this goddess there is a temple at Tsing-poo, a village not more than five miles to the west of Canton. All sailors serving on board salt junks which are in the port of Canton on the twenty-third day of the fifth month of each year, go to worship at this temple. Plays are also performed on the occasion in a temporary theatre. The expense of these performances is defrayed by a fund which was established as a mark of gratitude to the goddess by the owners, masters, and sailors of the vessels which were saved from the conflagration.

The ocean-going junks which trade between Shanghai, Chefoo, and Tien-tsin, have very high sterns and prows, and at midships are very low in proportion. Each vessel has four masts, the foremost being lashed to the side. Occasionally a fifth mast is added. It is placed between the mainmast and aftermast, and is so small as to resemble a boat's mast. On each side of the junk, and not on the stern, as in vessels already described, is painted in large characters the name of the vessel, and that of the person, or trading company, and that of the port, to which she belongs. When at sea these vessels have in place of bulwarks, stanchions through which ropes are made to pass, and light combings are erected over the hatches for the purpose of keeping out the wash amidships. In a gale of wind, such craft are hove to by means of a large basket, which the sailors veer away to windward by a rope which is attached to two other ropes made to cross each other under the basket. This basket forms, as it were, a large parachute, and by holding the water keeps the ship to the wind. When at Tien-tsin, I observed that the decks of the junks became so leaky in consequence of the dryness of the air, that the junkmen had to pour water upon them to render them watertight. At the port of Tien-tsin, there are dry docks in which, on the approach of winter, it is customary for shipowners to place their vessels, with

the view of protecting them from the destructive effects of the sea.

The mode in which all the ocean-going junks of China are rigged, precludes the possibility of their working to the windward in the same manner as European or square-rigged vessels. It is well adapted to enable vessels to sail with great speed before the wind. I observed that Chinese sailors, in navigating their vessels, carried the sheet to the windward, and not to the leeward, like European seamen. This circumstance caused me no astonishment, as Chinese modes of action so often differ from our own. The mariners serving on board the coast junks, direct their course by observing the heavenly bodies. The large ocean-going junks, however, use the compass, the directive properties of the magnet having been known to this ancient people several centuries before the Christian era. According to a letter which Klaproth addressed to M. A. Humboldt on the invention of the compass, and of which Mr. Davis has furnished us with a translation in his History of the Mariner's Compass, it appears that it was known to the Chinese 2634 years prior to the birth of Christ.

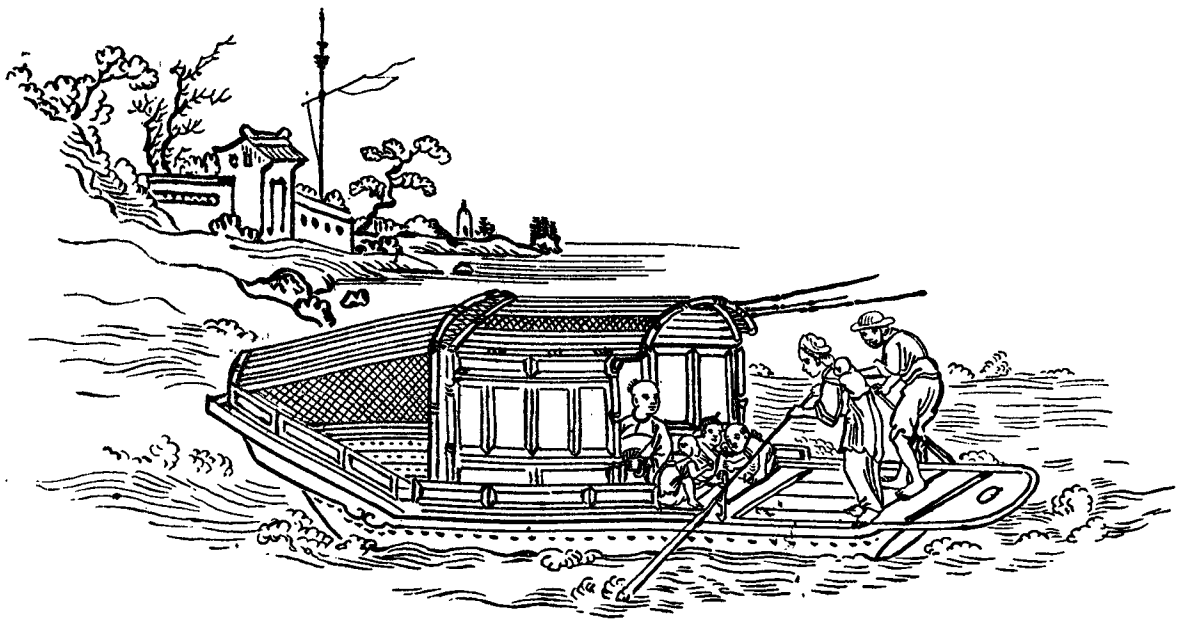
Large vessels, not dissimilar to those which ply between Shanghai, Chefoo, and Tien-tsin are to be seen on the waters of the Yang-tsze Kiang. I noticed that the boards or planks of which the bows and sterns are constructed, are bound together not by nails but by iron dogs or clasps, which are so small as to seem incapable of giving much strength to the ship. The masts of these vessels consist not of one solid piece of wood, like the masts of ships in many other parts of China, but of two or three pieces carefully bound together by iron bands or hoops. Nearly all the Chinese vessels I saw engaged in navigating the Yang-tsze Kiang were flat-bottomed, and were in consequence provided with the boards which enabled them to pursue their course during strong gales without danger of capsizing. The ocean-going junks are generally owned by joint-stock trading companies, with whose merchandise the vessels are laden. So distrustful are the partners of each other, that it is not unusual for several of them to go to sea in the craft which they own.

Besides those already enumerated, there are the trading

junks of the estuaries, bays, lakes, and rivers. Let us look at those which navigate the estuaries and rivers of the province of Kwang-tung, premising that the river junks of one district differ only slightly from those of another. They are three-masted, two-masted, and one-masted, and pay duty according to their tonnage. Before these river junks, and indeed the ocean-going junks also, may leave the port to which they belong, on trading voyages, the district ruler or magistrate must be informed of the port of destination, the nature and value of the cargo, the number and names of the seamen serving on board, and the time which must of necessity elapse before the vessel can return. Should she be detained beyond the time specified, the owner or master must obtain from the magistrate of the port of destination a note explaining the cause of the ship's detention. This note is handed to the authorities either by the owner or master, on her return to the port from which she hails. Should he neglect to produce it, he is compelled to appear before the tribunal of the place, and then and there receives a flogging of forty blows. A similar punishment is also, if I mistake not, inflicted upon each member of the crew. This strict vigilance is observed by the government to prevent vessels setting out on piratical excursions—a sort of excursion for which Chinese sailors have a great predilection. Trading vessels of the first and second classes, though they are, strictly speaking, river craft, not unfrequently proceed on voyages to Cochin-China, Siam, Singapore, and Malacca.

The Koo-Tay, or fruit boats, are numerous on the Canton river. They ply principally between Canton and Macao, and are supposed to carry fruit only, on which supposition only a small tax is imposed upon them by the government. Merchandise, however, of all sorts is carried in them. They are about ninety feet in length, and from twenty to twenty-five feet in beam. They have two masts, the mainmast being in front of a flat-roofed house, which extends over one half of the deck. The foremast is in the bows. The crew of a vessel of this description consists of twenty men.

Another and a very numerous class of river-boats, is called the "Si-qua," from a real or supposed resemblance which the



A SLIPPER BOAT.

hulls of these vessels are supposed to bear to a water-melon. The deck of such a vessel is semicircular in shape, and on each side there are three or four large ports through which the cargo is received and discharged. Each vessel has one mast with a large mat sail. In case of calms, it is provided with two large sculls (which are, in short, neither more nor less than twin screws), each so long and so heavy as to require the active exertions of six or seven sailors to keep them in motion. By a diligent use of these sculls the vessel is enabled to make headway even when the winds and currents are most adverse.

The Mā-Yong-Shun are much larger vessels than the Si-Qua-Pin. Each has a mast in the form of shears, which the sailors can raise or lower. A vessel provided with such a mast cannot, of course, tack, and as she is not provided with sculls, the sailors are obliged in case of adverse winds and tides to take to their boats and tow her. These vessels are chiefly employed as lighters. They receive cargoes of salt from the salt junks which arrive at Canton, and convey the salt to the towns and villages on the banks of the many rivers and creeks which intersect the provinces of Kwang-tung and Kwang-si. On a voyage along the western branch of the Canton river in 1861, I observed many of them, heavily laden with salt, directing their course to the province of Kwang-si, whilst many others were returning to Canton with cargoes of sundries, consisting mostly of oil and fire-wood.

On the Canton river, as also on the Yang-tsze, there are cargo boats which are inclosed fore and aft by means of mat covers. These covers, which are impervious to rain, can be removed at pleasure, and are, of course, invariably taken off when the vessel is receiving or discharging cargo. Vessels of this class, some of which are of great length, are each provided with one mast. They bear the name of San-Fo-Teng.

The various cargo vessels and boats which I have described, advertise the cargoes which they have for sale when in port by hoisting a small portion of the cargo to the mast head. A vessel with fire-wood for sale, hoists a bundle of fire-wood; with oil, an oil cask; with rice, a rice measure.

Tea-boats, which navigate the Canton river, are called How-

Tow-Shun. They are about ninety feet in length and fifteen feet in beam. The hold, which is four feet in depth, is divided into several water-tight compartments in which the tea is stored. These vessels are not restricted to the conveyance of tea only, and they not unfrequently arrive at Canton laden with products of various kinds. The roof of the tea-boats is semicircular. In order, however, that the sailors may have the advantage of a level deck, a platform is erected above the semicircular roof. On each side of the vessel there are three doors which also answer the purpose of ports. The mast is in the form of a triangle or shears, and can be raised or lowered at the pleasure of the seamen. The sail, however, which is attached to such a mast, can be of service only when the wind is fair. The sailors have often to take to their boats and tow. These vessels are, like nearly all the river craft, provided on each side with a narrow platform running fore and aft, or from stem to stern. It is customary for the boatmen to stand on this platform and propel their boat with long bamboo poles.

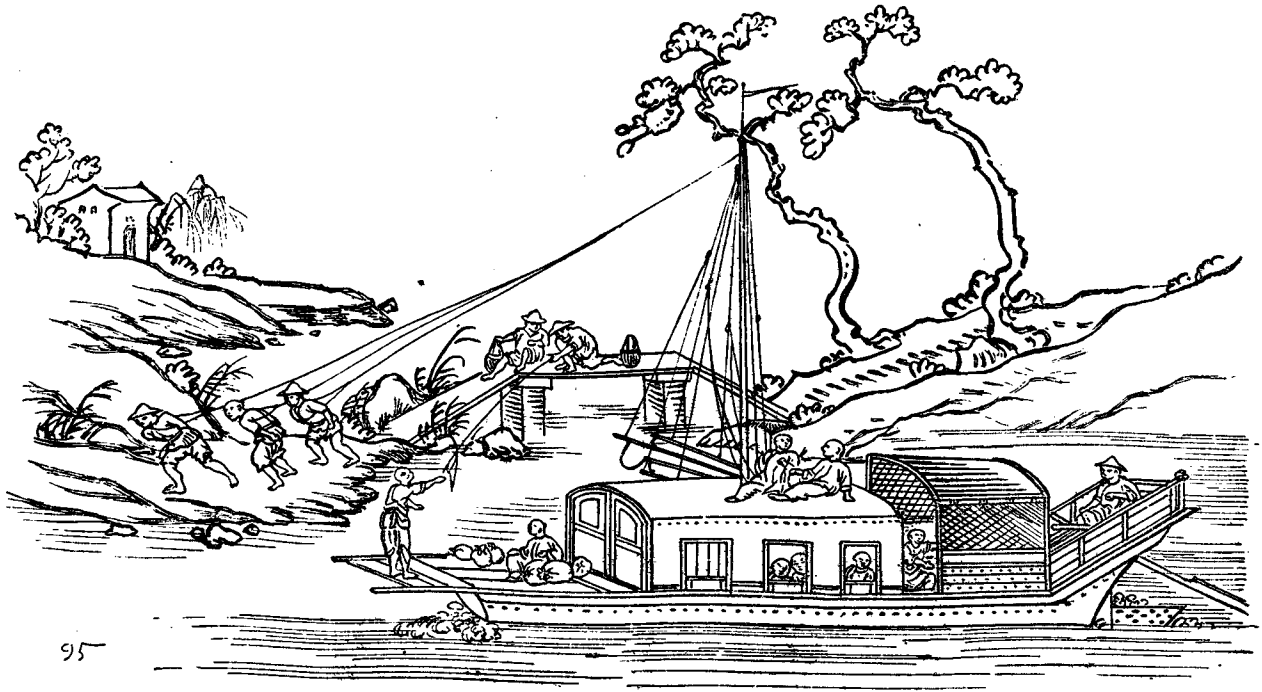
On the Canton river there are also boats to which the name of Chā-Shun, or tea-boats, is more especially applied. Boats of this class are about forty feet long, and about eight feet broad. They are inclosed with a high mat roof of a semicylindrical shape, impervious to rain. Though called Chā-Shun, or tea-boats, they are frequently engaged to carry all kinds of cargo, and are employed as lighters by almost all the trading vessels which arrive at the port of Canton. Those which I saw on the Yang-tsze, and on the Poyang and Toong-ting lakes, were inclosed with mat covers removable at pleasure. These boats, however, are, in point of architecture, very much superior to the great majority of the river craft which I have hitherto described, being built upon very graceful lines. They are of great length and of narrow beam. The stem and prow, which are rather high and pointed, are light and graceful, and the vessel has a neat and finished appearance.

In 1865 I made a voyage in one of these boats from Han-kow, one of the most important ports on the Yang-tsze, to the Toong-ting Lake. It was very convenient and comfortable, and the sailors, who were ten in number, were most obliging, and

seemed to have pleasure in doing everything in their power to make the voyage agreeable to my fellow-traveller and myself. We were much struck with their excessive superstition, which surpassed even that of the sailors who are engaged in navigating the rivers of the southern provinces. On one occasion our boat ran aground, and as the waters of the Yang-tsze were rapidly receding, the men became much alarmed, and used their best endeavours to get her off. Whilst the majority were exerting themselves for this purpose, others were busily engaged in propitiating the evil spirits who were supposed to have caused the mishap. After great exertions they got the vessel off, but as it was now dark they let go the anchor, and waited for the following day. We had not been at anchor many minutes, when we observed that the sailors, who crowded around us, were ill at ease. They seemed to anticipate further disasters; and when we were retiring to rest the servant of my companion in travel entered the saloon in a state of great anxiety, informing us that many evil spirits were flitting about, and that the sailors were desirous that we should discharge a revolver or fowling-piece to frighten them away. We refused, however, to connive at what we did not approve. On another occasion they were thrown into a state of profound alarm because, when some ravens hovered over the vessel, my companion wished to shoot one or two of the birds. The ravens were larger and of more beautiful plumage than those of their species in England. The sailors threw pieces of meat to them, which they caught cleverly on the wing. They were evidently accustomed to do so, and not unfrequently alighted upon the mast and rigging. Some of them strutted about the deck. Only the solemn assurance of my companion, that he would not molest the birds, allayed the excitement to which his proposal to shoot them had given rise.

The cassia boats on the Canton river are very similar in construction to the Cha-shun, or tea-boats, which navigate the Yang-tsze. Their bows are made very sharp in order that they may shoot the rapids, which, as in many other Chinese rivers, render navigation perilous. The province of Kwang-si is the cassia-producing district of China; and these vessels have to descend the numerous tributaries which flow from it into the Canton river.

The rivers are also navigated by boats which, in the language of the country, are called Too-Shun, that is, passenger boats. In form they bear little or no resemblance to the vessels which I have been describing. They are divided into five classes. The first class consists of vessels each of which is seventy-two feet in length, and fifteen feet in beam. Each is licensed to carry sixty passengers. The second consists of vessels, each fifty-nine feet in length, and twelve feet in beam, and licensed to carry fifty passengers. Vessels of the third class are forty-three feet in length, and ten feet in beam, and are licensed to carry thirty passengers. Vessels of the fourth class are thirty-eight feet long and five-and-a-half feet in beam, and are licensed for ten passengers. Each passenger boat has a mast and sail in proportion to the length and beam of the vessel; and two very large sculls, which, in the absence of wind, form a very powerful means of propulsion. Above the hold, running fore and aft, is a saloon for the accommodation of cabin passengers. As there are no bunks, the passengers sleep either upon the floor of the saloon, or upon the narrow benches with which it is furnished. For females there are private apartments, the comforts of which, however, do not exceed those of the public saloon. It is provided by law that the saloon shall have numerous ports, so that the air may have free circulation throughout the ship. It is also enacted that an awning shall be spread for the comfort of the passengers during the summer months, and that it shall be of matting, not of wood. A board must be attached to the lower part of the mast, bearing the name of the captain, the dimensions of the ship, the names of the ports between which she plies, and the anchorages or wharves at which she is accustomed to moor. To prevent quarrels one vessel loads at a time, the vessel which arrives first in port having the precedence. Each of these passenger boats receives a licence from the prefect, which is not granted except on evidence that the master in charge of the boat is of a robust frame, understands the duties of a seaman, and is well acquainted with the dangers of the rivers which the boat is to navigate. Sureties, also, of great respectability, are required by the prefect for his good conduct; and in the licence the name of the captain, his age, his place of birth, that of his residence,



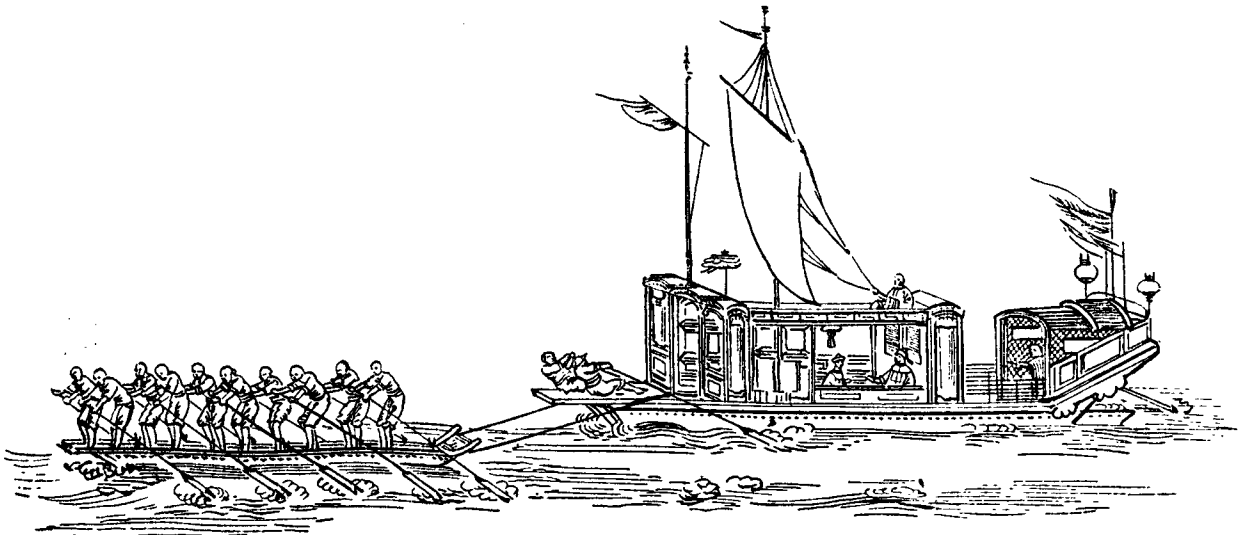
A PASSENGER BOAT.

and the names of his sureties, are carefully entered. It is also stated that so soon as the master shall have attained the age of sixty years he shall vacate his office, and that in the event of his having a son or nephew equal to the duties of the situation, the latter shall, with permission of the prefect, be appointed in his stead; otherwise he must sell his boat. No one can own and sail two boats without the permission of the prefect, and boats are not allowed to anchor at other wharves than those named in the licences. A master of a passenger boat upon being proved guilty of a violation of any one of these rules, is immediately deprived of his licence, and made to stand on the wharf daily for the space of one month with a wooden collar, or cangue, round his neck, as a public example. At the end of the period he receives a flogging of thirty blows. The captains and crews of these boats are obliged to exercise every precaution for the safe preservation of the passengers entrusted to their care. Should an accident occur through want of proper management, the captain and crew subject themselves to a severe penalty. In 1861 a passenger ship plying between Canton and Sai-chu-shan was capsized during a sudden and heavy squall, and three of the passengers were drowned. The mandarins at Canton at once gave orders for the immediate arrest of the captain and crew. The prisoners, of whom the mandarins were determined to make a public example, were consigned to the common gaoler, by whom they were detained in prison for three months. Should a boat be capsized in consequence of having a taller mast and larger sails than are prescribed by law, the captain is made to wear a cangue for three months, after which he receives a flogging of forty blows. Should one or two of the passengers be drowned, he has also to pay a fine of two taels of silver to the family of each of the deceased. Should three of the passengers be drowned, the captain and sailors have each to wear a cangue for one month, after which each receives a flogging of forty blows, and the vessel is confiscated. Should a passenger fall overboard and perish, the master of the boat is by law obliged to let go his anchor and to remain at the place of the accident until the corpse of the unfortunate man has been recovered. The passengers, of course, avail themselves of the services of the first

boat passing that way, passenger vessels passing and re-passing along the various rivers and creeks of the country at almost all hours of the day. The Hoi-Teng, or marine magistrate, whose duty it is to see that the dimensions of all vessels are such as the law prescribes, is punished where compliance with the provisions of the law has not been enforced. Indeed, should many lives be lost by the capsizing of a passenger boat, the ruler of the district in which the accident occurs may be seriously involved, inasmuch as the principal magistrates of the respective ports have the power to prevent vessels proceeding on their voyages when the general appearance of the heavens indicates an approaching typhoon or very strong winds. Should a very heavy squall be at hand whilst a vessel is on her voyage, the passengers can call upon the master to strike sail and cast anchor until the danger is past. Should the master of the vessel, however, continue the voyage despite these expostulations, he incurs a punishment of forty blows.

These five classes of passenger boats are not the only vessels which are called Too-Shun or passenger boats. The name is also applied to vessels which ply between Canton and Hong-kong, and which are one hundred feet in length and twenty-six feet in beam. The stern of such a vessel is very high, and she has three or sometimes two masts. All these vessels carry large quantities of various kinds of merchandise and cattle between Canton and Hong-kong. The crew consists of a master mariner, eighteen seamen, three or four helmsmen, a purser, and a cook. The fare for a single passenger, including food, is sixty cents; but passengers by these boats are not so numerous as they used to be. Chinese travellers have discovered the advisability of availing themselves of the speed, comfort, and security of the foreign steamboats now plying between these ports.

The Cho-Kā-Shun, or boats in which the mandarins travel, are not unlike large floating caravans. On each side of such a boat there are three doors painted red. The mast is in the form of a pair of shears, and the sail is therefore only of service when the winds are fair. In contrary weather the sailors, who are eighteen or twenty in number, are obliged to take to their boats. In shallow water they shove the vessel forward with long



TOWING A BARGE.

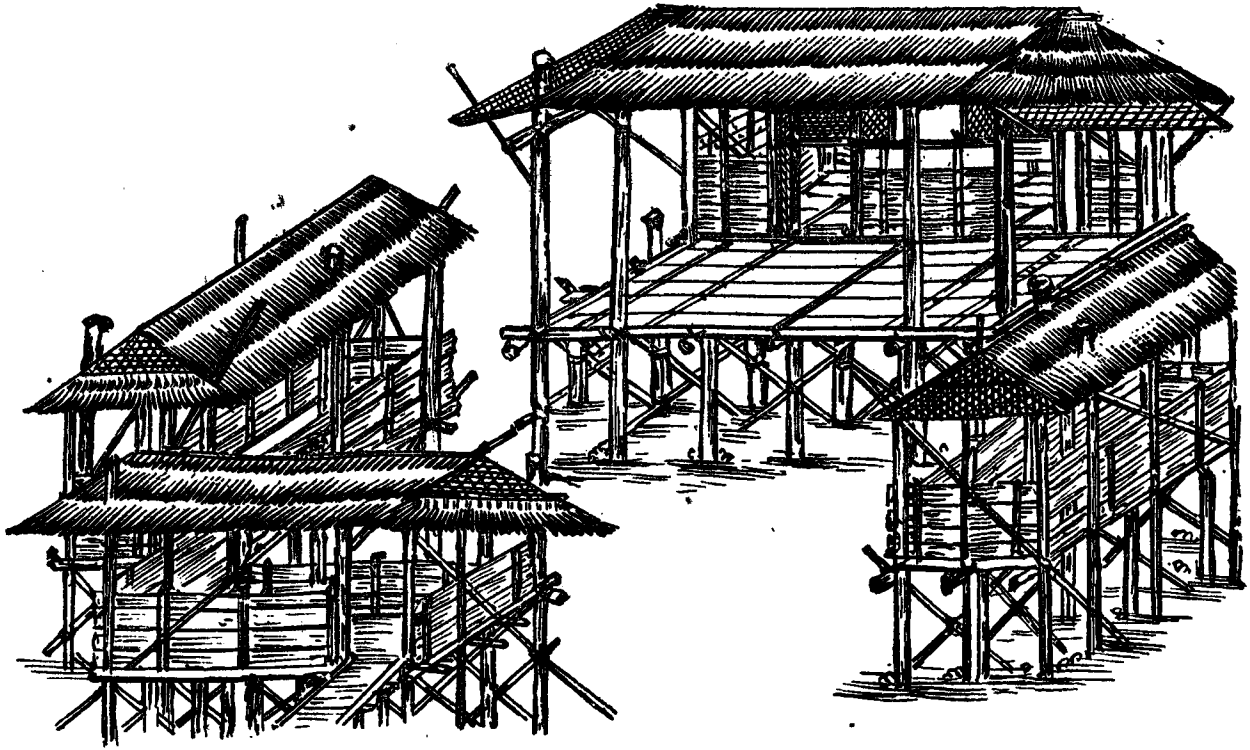
bamboo poles, calling at the same time in a singing tone to the spirits of their departed ancestors to grant them favourable winds and tides. A narrow platform of wood runs from stem to stern for the use of the sailors when using their poles. Most of the vessels in the coast and river trade are provided with similar platforms. Where the torrents are so rapid as to render poling impracticable, a long rope is made fast to the top of the mast, and the sailors go ashore and tow. Nearly all the rivers, creeks, and canals are provided with towing-paths. They must be expert swimmers, as the towing-path is not unfrequently interrupted by a tributary river. Cho-Kā-Shun are better adapted for river travelling than other boats, as their saloons are spacious and comfortable; but they are most inefficient in point of speed.

In the large ocean-going junks the sailors pay their devotions to the goddess Tien-how. Those on board ships engaged in the river traffic are devotees of the deity called Loong-moo, or the Dragon's Mother. In honour of this goddess there are small shrines at frequent intervals on the banks, and a religious ceremony of a very singular nature is usually observed by the masters of river junks at the beginning of a voyage. In the autumn of the year 1861, when setting out in a Cho-Kā-Shun on a long river voyage, I witnessed a ceremony of this sort. Previous to weighing anchor the master took his place in the bows, which the Chinese regard as the most sacred part of the ship, and proceeded to propitiate the Dragon's Mother. On a small temporary altar, which had been erected for the occasion, stood three cups containing Chinese wine. Taking in his hands a live fowl, which he continued to hold until he killed it as a sacrifice, the master proceeded in the first place to perform the Kowtow. He then took the cups from the table, one at a time, and raising each above his head, poured its contents on the deck as a libation. He next cut the throat of the fowl with a sharp knife, taking care to sprinkle that portion of the deck on which he was standing with the blood of the sacrifice. At this stage of the ceremony several pieces of silver paper were presented to him by one of the crew. These were sprinkled with the blood, and then fastened to the door-posts and lintels of the cabin. This

last ceremony reminded me of a somewhat similar rite which formed an essential part of the observance of the Passover among the Jews. On my arrival at the town of Yuet-shing, which has long been famous in the historical annals of Kwang-tung for a large temple in honour of the Dragon's Mother, the master and his crew went ashore for the purpose of propitiating the deity once more. I accompanied them to the temple and witnessed their religious ceremonies. These were brought to a close by their presenting an offering of two boiled fowls and a piece of fat pork to the goddess; and as they were in the act of leaving there was the usual salvo of fire-crackers for the purpose of dispelling all evil and obnoxious influences.

A well-known class of boats on the Canton river are Wang-lau, or Fā-Shun, *i.e.*, flower-boats. These are to all intents and purposes floating cafés. Each boat consists of a large saloon which extends the whole length of the vessel. They are usually decorated with carvings in wood, and rendered brilliant with gilt and green paint. The windows—which, in many instances, consist of stained glass—are on each side, and extend to the whole length of the vessel. At the close of the day boats of this description are much resorted to for festive purposes by the upper and middle classes, and, the lamps, with which they are profusely furnished, being lighted, they present a very gay and animated appearance. Not very dissimilar to the flower-boats are the boats called Chee-Tung-Teng, which are considerably smaller, and not so gaily decorated. These vessels are used as floating hotels, and are sometimes hired as boats of travel, the sum charged each day varying from two and a half to four dollars.

The boats called Tan-Poo, or bed boats, are of the same class, and are much frequented by Chinese travellers. They are much smaller than the Chee-Tung-Teng, and are somewhat differently constructed. The carved wooden window-shutters or venetians with which they are provided are bright green, and give a gay appearance. The sum for a night's lodging on board a Tan-Poo, varies from fifty cents to a dollar. Travellers are not the only patrons of them, as they are frequently made use of for immoral assignations. Besides these there are the Chu-Teng, or floating



A MAT THEATRE.

kitchens. In size and shape these are very similar to flower-boats, but they are devoid of all decorations, and look neglected. In the front part of each boat is a large kitchen range of brickwork, provided with all necessary culinary utensils. These boats are used for preparing large dinners at the celebration of the marriages of boatmen, and on other festive occasions. The dinners prepared in them are generally served on board other boats. The floating kitchens serve also as floating restaurants for persons in the humbler walks of life, the stern being, in a rude and simple manner, fitted up as a café. At all festivals in towns or villages situate on the banks of rivers, creeks, or canals, these boats are invariably to be found, and are used as cafés by sightseers among the poorer classes.

The Koong-Sze-Teng, or Hong-Mee-Teng, or Hong boats are from thirty to forty feet in length, and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting room for eight or ten persons. Abaft the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post. Oars, consisting not of one but of two pieces of wood, are plied by five or six boatmen in the bows. In breezy weather a mast is erected immediately in front of the saloon, and the sail is sufficiently large to give great speed. Hong boats are much used by persons in search of a day's recreation or amusement.

The Lou-Shun or chamber-boats are very numerous on the Canton river. In many respects they resemble "flower-boats." The purposes, however, for which they are used are altogether different. They may be regarded as floating temples or shrines. The marriages of boatmen are solemnized in them by Taouist priests, who also resort to these boats for the purpose of saying masses for the repose of the souls of persons who have either perished by drowning, or who have died at the corners of streets, "unwept, unhonoured, and unsung."

Boats called Nam-Mo-Teng are the residences of Taouist priests, whose services, day and night, are required by the boat population. These boats are similar in construction to the Chee-Tung-Teng. They are not provided, however, with glass windows, and do not

possess that air of comfort which characterizes the floating hotels. In the absence of glass windows, they are furnished with sliding-boards. The principal part of the boat forms a saloon, which is furnished with a few chairs and tea-tables. At the end of the saloon there are low narrow shelves, on which are arranged idols of Taouistical deities. In front of the idols there is an altar on which incense sticks are burning at all hours of the day, and upon which offerings of fruits, fowls, and pork are placed when religious rites are being performed for the benefit of devotees. Near this altar there stands a smaller one, on which are placed tablets, bearing the names of the departed members of the priest's family. Behind the saloon, which occupies nearly the whole part of the boat, are two or three cabins in which the priest and his family pass the night. On the door-post of the principal entrance there is a sign-board on which are painted the names of the priest, and the rites which he is prepared to perform. These boats never remove from their anchorages. Should the services of the priest, however, be required on board another boat, to exorcise an evil spirit, or to say prayers in behalf of a sick person, he is ready to go.

The Chu-Kā-Teng are very similar to the Nam-Mo-Teng. As a rule, however, they are much smaller. Men who are employed in a variety of ways on the rivers and creeks of China, make them their homes. Like the class of vessels which I have just been describing, these boats are never removed from their anchorages. They are the floating homes of sailors engaged in navigating ocean-going junks, river-trading junks, lighters, and fishing boats, who, although they may be absent on voyages extended over several months, look on their return to find these vessels, in which, in all probability, they were born and brought up, safely moored at their familiar stations. These floating homes are generally arranged so as to form streets of boats; but at Canton this arrangement is not so perfect as it was ten or twelve years ago.

The Shā-Teng, or Sampans, as they are called, are very numerous on the Canton waters. They are in great requisition by persons whose business takes them on the river, or who wish to cross it. There are many different kinds. The Shā-Teng

of the first class are about twenty-eight feet in length, and eight or nine feet in breadth. The centre part of the boat forms a saloon, which is inclosed on each side by green venetians, and covered by a circular mat roof. The saloon is entered from the bows, and has a fixed bench or seat on each side, and one at the further end. The seats, which are covered with cushions, are capable of accommodating five persons. On each side of the entrance door is a door-post of carved wood, painted either green or red. From the arched roof of the saloon a branch of the sago palm is suspended, to dispel all evil influences; and on the side of the saloon there is either a picture of the god Yune-Tan or of Hung-Sing Wong, the god of the Southern Ocean. In the stern sheets of the boats is a small ancestral altar; also a cupboard for the crockery, chopsticks, and culinary utensils required by the boatman and his family. The wife and daughter stand in the stern to manage the scull, and in the bows the boatman and other members of his family use oars. On the bow of the boat, and also on the stern, is pasted a piece of red paper on which mystic scrolls are written. Such charms are not peculiar to the Shā-Teng, but are to be seen in almost all river boats. The Shā-Teng or shallow boats of the second class are about twenty-four feet in length, and six feet in beam. The saloon, similarly constructed to that of the Shā-Teng of the first class, is much smaller; and a long narrow board is substituted for venetians. Owing to the absence of carved wood and bright paint, these boats present a very plain appearance. The Shā-Teng, or shallow boats of the third class, are still smaller. Each boat is tenanted by one man only, who, as a rule, is an old bachelor or a childless widower. He stands in the stern, and propels and directs his little craft with a scull. Such boats seldom carry more than one passenger at a time.

The Shā-Teng at Macao are very similar to the second class of Shā-Teng or shallow boats at Canton. They are not, however, provided with fixed benches, but with stools, which are in danger of tumbling over when the water is at all rough. These boats are generally navigated by two women, one of whom is stationed in the stern to scull, and the other in the bows to row. The Whampoa sampans are sufficiently large to admit

of a mast being erected. It is placed, when required, immediately in front of the saloon or covered part of the boat. These boats are much more comfortable than any others of the class on the Canton river. Another variety of shallow boats consists of those called Ma-Leng-Teng. They resemble a Chinese slipper in form. The covered part, which terminates in a point at the bow, affords a shelter to the owner and his family, and the open part or heel answers the purpose of a deck. The boatman stands looking towards the bows, and by means of oars, the handles of which are made to cross each other in the form of a St. Andrew's cross, propels his craft rapidly. These small boats go occasionally three or four hundred miles along the Canton river. When on a voyage along it, in 1861, to the province of Kwangsi, I overtook, near Tak-heng Foo, two shallow boats which had come from Canton, and which were bound to Woo-chow Foo, on the western frontiers of Kwangsi. Each boat contained a married woman and her children. The women were on their way to join their husbands, who were serving as sailors on board a vessel plying between Woo-chow Foo and Chan-chow. The poor women were much delighted when we overtook them, and earnestly begged that they might be allowed to keep near our boat, as they were afraid of being attacked by pirates.

In the absence of bridges, ferry-boats are very numerous in China. Those which ply for hire on the Canton river, and which are termed Wang-Shuee-Too, are considerably larger than the Shā-Teng or shallow boats. Like all Chinese boats, they are propelled by a scull made to rest on a pivot at the stern. Each of the Canton ferry-boats is licensed to carry six passengers, and the fare for each person is two cash. Passengers carrying luggage are charged one cash for a bundle or basket. The only persons allowed free passages are beggars. The proprietor of each boat, however, is at liberty to take only one beggar at a time, and the ragged fellow, not being allowed to sit beneath the mat cover with which such boats are provided, takes up his position in the bows. The indulgence which proprietors of ferry boats thus show towards beggars is regarded by all Buddhists as highly meritorious. As several thousands of the

citizens of Canton cross the river daily, the ferry-boats, there being no bridges, are kept very well employed. The whole of the passage money, however, does not go into the purse of the proprietors. One half is claimed by the householders owning the wharves at which the passengers embark. Clerks are placed on the wharves to record the number of persons landing at them. On many branches of the Canton and other rivers, and more especially in the agricultural districts, the ferry-boats are of great length. Each is provided with a flush deck, so as to be capable of embarking horses and cattle. The largest ferry-boats which I observed were at Koong-su, a market-town twelve miles distant from Canton. The ferry-boats on the Yang-tsze Kiang, and on the Poyang lake are, in consequence of the great strength of the currents, provided with sails, and are constructed to carry from ten to fourteen passengers each.

Of boats which are propelled by short oars or paddles, the largest are the Loong-shun or Dragon Boats, which I have described in a previous chapter. When the festival for which these boats are required is over, they are buried at low water in the beds of rivers and creeks, to prevent their rapid decay. Other boats of this class are called Chaong-Loong, or long dragon boats. They are much used by pirates, who infest the rivers and creeks, as well as the seas of China. As I was returning with other Englishmen, on one occasion, at the dead hour of the night, from Whampoa to Canton, a boat of this description pursued the gig in which we were seated. As she gained on us, our Chinese boatmen, six in number, became greatly alarmed, and attempted to leap overboard. Prevented by us from doing so, they called to the pirates not to approach, as the English gentlemen seated in the gig were heavily armed and fully prepared to take life. We were without arms, but the statement of the terrified boatmen was readily credited by the pirates, who probably aware of the danger of attacking foreigners, deemed discretion the better part of valour, and withdrew.

Amongst the most singular boats, however, which I have seen in Chinese waters, are the long, narrow-beamed, snake-like craft which are to be found on the rivers, creeks, and canals of the eastern and midland provinces. These boats are not unfrequently

used as post-boats, and as such are obliged to travel night and day. They are very fast, and sometimes traverse a distance of seventy miles between the rising and setting of the sun. The frail craft is propelled by one man, who, when rowing, wears as little clothing as possible in the summer months. He sits in the stern sheets, and with his feet plies a short but broad oar; whilst with another oar, the handle of which he tucks under his arm, he directs his course. In each of these boats there is room for one passenger. The unhappy traveller, however, is obliged, whilst the boat is under way, to place himself in a recumbent position.

Boats not dissimilar to the Chaong-Loong, and called Tcha-Ho-Teng, are also to be seen on the Canton river. These boats are employed by water-policemen, whose duty it is to row guard by night. These night-guardians of the boat population announce their approach by blowing conch shells, the shrill notes of which may be heard at all hours of the night.

The small boats, or punts, which are propelled by short oars or paddles, are a numerous class. They are called by the general name of Sampans, which means, "three boards," such boats being constructed of two or three planks only. They are very narrow, without keels, and draw very little water. From before sunrise until after midnight, boats of this class navigate the waters of the Canton river, each having for sale the common necessaries of life. The Chu-Teng, or hot congee boat has a small galley for the purpose of enabling its proprietor to boil congee. Sitting in the stern he directs her course, by means of paddles or short oars, through the vast fleet of vessels and boats with which the Canton river is crowded, calling aloud Mi-Chuk, or "Congee for sale." Among other boats of this class are the Yu-Teng, or fish boats; the Choy-Teng, or vegetable boats; the Chu-Yuk-Teng, or pork boats; the Ngow-Yuk-Teng, or meat boats; the Tow-Foo-Teng, or bean curd boats; the Kow-Teng, or cake boats; the Hā-Teng, or shrimp boats; the Na-Choy-Teng, or green pea boats; the San-Kwo-Teng, or fruit boats; the Chay-Teng, or sugar-cane boats; the Yow-Teng or oil boats; the Mi-Teng, or rice boats; the Fa-Teng, or flower boats; the Chu-Teng, or fish boats; the Tchi-Teng, or fire-wood

boats; the Kong-Nga-Teng, or chinaware boats; the Tai-Tow-Teng, or barbers' boats. These boats are too small to be used as floating homes by the hawkers and their families, many of whom reside in the larger vessels which I have described as being used as homes by the boat population. The Tai-Tow-Teng, or barbers' boats, are the smallest of this class. They are small open boats or punts, in the stern of which the barber sits, and paddles among the crowded craft on the river, ringing a small hand-bell. The river barbers of China seldom or never shave the heads of those who reside ashore.

On the Canton river I also observed large floating rice stores or warehouses. At the time to which I allude, a large number of these were moored together near the west end of Shameen, and presented the appearance of a floating town. The stores were built upon huge barges, and had lower and upper stories, which made them look like dwelling-houses. At this semblance of a floating town, a rice market was held daily, at which extensive sales were effected. When the blockade of the Canton river was raised at the close of the late war which England waged with China, I saw these boats returning from the Fa-tee creek, where they had sought refuge, to the anchorage which they had occupied before the commencement of hostilities. As they sailed down the river in company, they presented the extraordinary appearance of a town under way. In 1865 the greater number of these floating warehouses were destroyed by fire. It appears from Nieuhoff's *History of China* that it is not unusual to see floating towns on the large rivers which flow through the country. He describes one of these in the following terms:—

"We saw likewise upon the Yellow river, which is continually ploughed with all manner of great and small vessels, several floating islands, which were so artificially contrived that the best artist in Europe would scarcely be able to make the like of the same stuff, being common reed, which the Portuguese call bamboo, twisted so closely together that no moisture can penetrate. Upon these reeds the Chinese set up huts and little houses of boards and other materials, in which they live with their wives and children as if they had their dwellings on firm land. Some of these floating islands are large enough to

contain at least two hundred families; and those who live there subsist for the most part by commerce and traffic in all manner of commodities, which they carry from place to place upon the river, being hurried down with the stream, and towed up again by toilsome bargemen. Whenever they intend to make any stay they fasten their floating towns with poles fixed in the ground. They keep and feed aboard the island all manner of tame cattle, but especially hogs."

I saw nothing in the course of my travels at all answering to this description. I saw, however, on the Yang-tze Kiang large timber rafts, to each of which the many well-constructed huts erected on them gave the appearance of a floating village. The largest raft which I saw was on the Toong-ting lake. Seen from the highest lands of the Golden Island, it so much resembled a large village erected on an island in the centre of the lake, that I at first thought that it was indeed an island. On the western branch of the Canton river I have also seen rafts of timber and others of bamboo, upon each of which a few huts were erected as dwellings for the raftsmen and their families. Whenever these rafts entered a port they were made fast, as Nieuhoff states respecting the floating villages or islands which he saw on the Yellow river, by means of long bamboo poles fixed in the earth. It is not unusual to see wooden huts erected on stakes on Chinese river and creeks. I visited a settlement of this kind on the Canton river, not far from the island which is called by foreigners the "Dutch Folly." I found a population of about one hundred and fifty souls, who gained their livelihood by selling fire-wood and making coarse matting bags for salt. The largest floating populations which I saw were at Hankow on the river Han, at Canton, and at Fat-shan, a large market town standing on one of the many tributary streams of the Canton river. The water population on the Canton river has during the last few years, owing, I suppose, to a variety of causes, considerably decreased.

The regulations which affect the boat population are enforced by an official who is called the Hoi-Teng, or river magistrate. This functionary is assisted in the discharge of his duties by a river or water constabulary, who row guard during the night

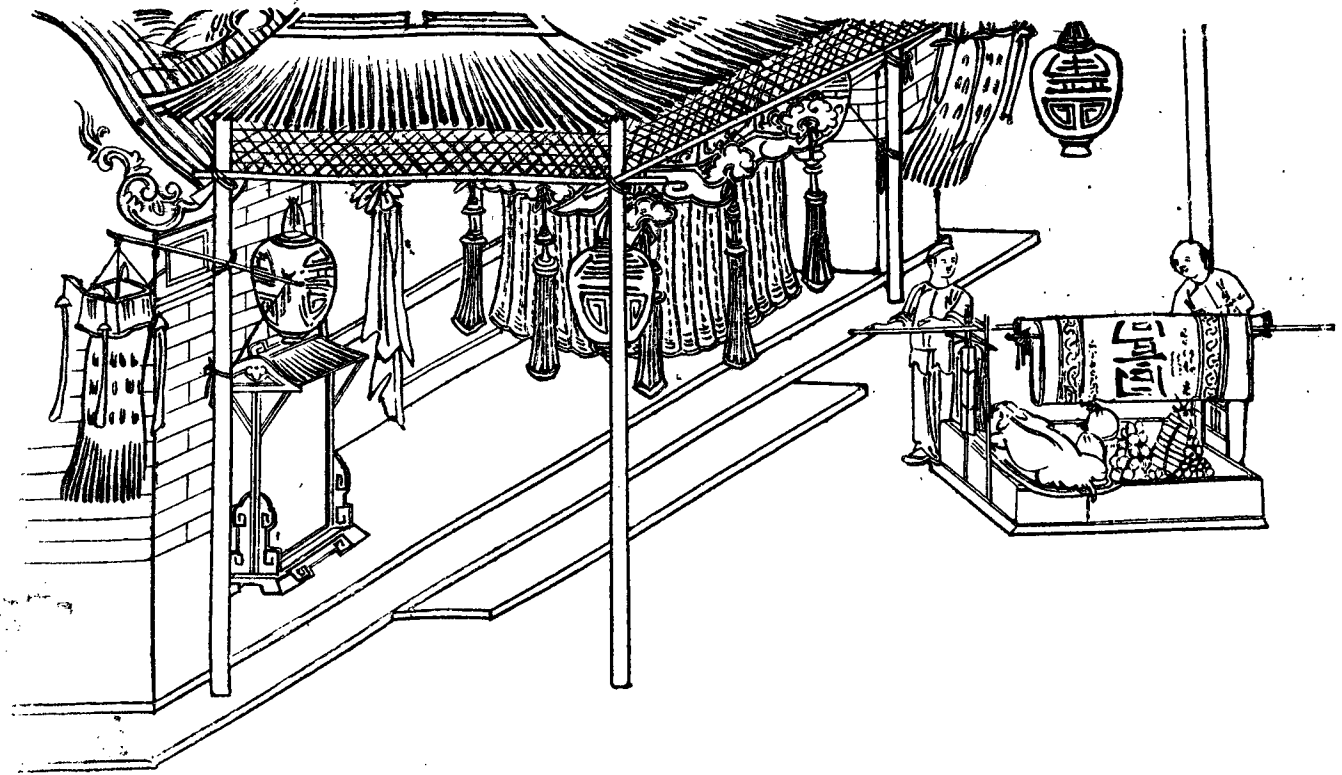
for the purpose of protecting the boat population from the attacks of thieves and pirates, by whom Chinese rivers are much infested. At the approach of the New Year's festivities these lawless characters become very daring, and not unfrequently seize wealthy citizens when crossing the river by night, and hold them as prisoners until a ransom has been paid. In 1861 a native merchant, named Pin King, with whom I was acquainted, was seized when crossing the Canton river by night, and conveyed by his captors to a secluded bay on the banks of the Canton estuary. He was detained until a sum of three thousand dollars had been paid for his ransom. In 1867 another native merchant, named Yow Loong, was carried off in a similar manner, and was detained by his captors until a ransom of six thousand dollars had been paid by his friends. Occasionally the pirates are bold enough to enter flower-boats, and carry off persons of wealth and respectability who may be dining on board. In the month of June, 1867, a wealthy person, named Loong Tai-su, was seized whilst dining on board a flower-boat by an armed party of thirty men, and conveyed to a remote part of the district in which he lived. He was detained as a prisoner until a ransom of three thousand dollars had been paid by his friends. This seizure took place at eight o'clock in the evening, and it was generally supposed by the Chinese that the water police had received a bribe from the pirates to absent themselves from the neighbourhood of the flower-boat in which Loong Tai-su and his friends were dining. These custodians of the public peace have a very bad reputation. A frequent charge brought against them is that of stopping boats by night and exacting black mail from the owners. On one occasion I saw a number of these harpies overhaul a boat which was laden with fire-wood, and deliberately remove several bundles of fuel. The owner of the boat was in such a state of terror lest the rascals should drag him before one of the city tribunals on a false charge, that he allowed the robbery without even uttering a word of protest. Indeed when the water police demand blackmail from the boat population, it is seldom refused. The latter are in terror of being brought before the Hoi-Teng, or river magistrate, on a false or frivolous charge.

Various opinions have been expressed about the origin of the boat population of China. Sometimes they are said to be the descendants of persons who have been convicted of treason, and in consequence deemed unworthy of homes on *terra firma*. The boat people of Canton, at all events, are said by native annalists to be the descendants of a person named Loo Tsun, who during the Tsin dynasty, 200 years before the Christian era, was the head of a large clan or tribe which occupied the village of Namkou on the island of Honam. It is recorded of Loo Tsun that he was at one time a general in the Chinese army. Attaining to great power and influence, he raised the standard of revolt, and, after many successful skirmishes with the imperial troops, he succeeded in making himself master of the city of Canton, where, for thirty years, he continued to rule. After the death of Loo Tsun, his descendants were much persecuted by the imperialists as an accursed race, and were eventually made to take up their quarters in boats, not being considered worthy to reside ashore. During the Tong dynasty they were apparently much persecuted, and made to pay a poll-tax. During the reign of Hoong-moo, the founder of the Ming dynasty, all boatmen between eighteen and forty-five years of age were ruthlessly seized by press-gangs and made to bear arms.

The Emperor Yung-ching appears, however, to have taken a deep interest in their welfare, and in 1730 issued the following proclamation :—[1]

"We hear that in the province of Canton besides the natives of that province there is a class of people called Tan, similar to the Yao and Man tribes, who make boats their houses, and catch fish as a means of gaining a livelihood. The rivers of this province are now full of these people, and they are increasing very rapidly. The Cantonese look upon them as low wanderers, and do not permit them to live on shore; and as the Tanka people do not dare to put themselves on a level with the other people, they, in fear, submissively remain confined to their boats, passing their whole lives without knowing the security and pleasures of living on land. The Tanka people are naturally well-meaning, and there is nothing (in their character) to be despised, or that they should be rejected by other people.

[1] V. *Notes and Queries*, vol. i. p. 107.



WEDDING GIFTS.

Moreover, they also contribute to Government by paying taxes on fish just as others do. Why then should they be looked down on, simply because it is customary to do so, and forced to keep separate, passing their days floating about in constant jeopardy of their lives? Let the Governor of the province direct the magistracy to promulgate for general information, that if any Tanka people choose to live in their boats they are not to be forced to live on shore; and if any having means wish to build houses or tents on shore, they are at liberty to do so in villages adjacent to the water; also to let them be enrolled in the census, and have head men selected in order that an account be kept of them.

"All men in authority, the wealthy or the poor, are in no way to molest or annoy them, or drive them away; and furthermore let the magistrates enjoin them to engage in cultivating the waste land, so that by their own industry they may become men of means; thereby assisting us in showing that we look on all people with the same benevolent feeling."

Despite, however, this proclamation on the part of Yung-ching, the boat population are all regarded as a pariah class, and their children are not allowed to attend the literary examinations. Neither are they allowed to intermarry with people who reside ashore. The term Suee Ki, or water-fowl, is applied to the women by the ordinary Chinese, in sign of their contempt for them. The *physique* of the boatwomen, however, is vastly superior to that of their countrywomen who live on *terra firma*. The marriages of the boat people appear to be attended with more religious observances than those of the ordinary Chinese, and are solemnized at the dead hour of the night in the floating temples. Taouist priests are present, who, for three days and nights, chant prayers to the Kow-Wong or Nine Kings, to whom the children of boat people are solemnly dedicated shortly after birth. A vow at the time of the child's birth is also made by the parents to the Kow-Wong to the effect that if the child be preserved from all evil, masses will be said, and offerings of fruits presented to the deities at the time of the child's marriage. Much feasting takes place on these occasions. Indeed, one wonders where all the money for the expenses attendant on the due celebration of a Chinese boatman's marriage, comes from. It is, I believe, not unusual for the parents of the bridegroom

to spend the greater part of the earnings of several years in celebrating, according to usual customs, the marriage of a son.

It is remarkable how few deaths by drowning occur amongst the large water population on the Canton river. With the view of preventing the children from falling into the river, they are often tied by long ropes, or cords, to the doors of the boats. Children of three or four years of age have floats attached to their backs. When a child falls overboard his parents quickly plunge into the stream after him, knowing that there are few persons in the south of China who would stretch forth a hand to rescue him from drowning. This reluctance of the Cantonese to rescue a person from drowning arises from a superstitious dread. They believe that the spirit of a person who has been drowned, continues to flit along the surface of the water until it has caused, by drowning, the death of a fellow-creature. A person, therefore, who attempts to rescue another from drowning is supposed to incur the hatred of the uneasy spirit which is desirous, even at the expense of a man's life, to escape from its unceasing wanderings.[1] Not a few instances of persons perishing by water who might have been rescued came under my notice. In 1867, a boat-girl named Acheen fell into a creek in the rear of the foreign settlement at Canton. When she was struggling in the water and calling piteously for aid, several boats were passing. Their crews, however, turned a deaf ear to her entreaties, and, as a matter of course, she was drowned. The mother of this unfortunate girl came to me in a state of great distress and complained bitterly of the cruel indifference shown by the people who were passing along the creek at the time her child was struggling in the water. Whilst I sympathised much with this bereaved mother, I could not avoid the thought that though she felt the untimely

[1] A superstitious dread of saving a drowning man used also to prevail in Shetland, and other islands in the north-east of Scotland. It was owing to the belief that the person saved would sooner or later do an injury to the man who rescued him. A similar belief existed not very long ago in the south-westernmost part of England. Many readers will remember the scene in Sir Walter Scott's *Pirate*, in which Bryce, the pedlar, warns the hero not to attempt to resuscitate an inanimate form which the waves had washed ashore on the mainland of Shetland. "Are you mad," exclaimed the pedlar—"you that have lived sae lang in Zetland, to risk the saving of a drowning man? Wot ye not, if you bring him to life again, he will do you some capital injury?"—ED.

death of her daughter so much, she would, nevertheless, not have stretched forth a helping hand to save the child of another from drowning. In the same month—July—of the same year, a Chinese with whom I had been acquainted for several years was drowned at Canton, whilst going on board the steamship *Kin-Shun*. At the time this man fell into the water there were many boats close at hand, but not one would render aid. On the corresponding day of the following month, another man was drowned whilst going on board the same steamer. An opinion prevailed amongst all classes of Chinese who were cognizant of these two deaths, that the latter had been dragged beneath the surface of the waters by the spirit of the former. The Hong-kong *Daily Press* of July 2nd, 1861, records a noticeable case in point. It describes the *Sir J. Jeejeebhoy* as being delayed on her passage from Macao in taking four Chinese from the wreck of their capsized boat, to which they had been clinging for some time; and adds,

"There were no less than forty-four native boats close by, none of which made any attempt to render assistance, but as soon as the men were in the steamer's boat and on their way on board, the fishing boats launched their sampans and proceeded to the wreck. So much for Chinese humanity."

To show how general is this mischievous superstition, I may mention another scene of which I was a spectator. During a storm which occurred in September, 1864, at Tam-sui, a port on the north-west coast of Formosa, a number of Chinese lighter-men were going ashore from a Hamburg ship on board of which they had been engaged discharging ballast. The wind was high, and their boat capsized. Several of the men clung to the keel and called for aid in the most importunate manner. At this moment a Chinese boat passed, but made no attempt whatever to rescue them. All the time, the capsized boat was being driven by a rapid tide towards the mouth of the river. The master of the Hamburg ship, seeing the perilous position of the men, lowered one of his boats and went in pursuit. He was too late. The capsized boat with her crew could no longer be seen, having been carried out to sea, which at the time was running high. I witnessed this heartrending spectacle, and learned on

the following day from the mandarin of the place, that the unfortunate lightermen who perished were twenty-five in number.

During squalls the boat populations are much afraid, and with the view of propitiating the evil spirits who are supposed to be the origin of all troubles, they burn paper money in large quantities. In the excitement of the moment others scatter bundles of sacrificial papers to the winds, to appease the spirits that have "put the wild waters in this roar." Such senseless devices are more strictly observed during the summer months, when squalls called Sui-Tow-Foong, or devil's head winds, are of frequent occurrence. It is, however, during a typhoon or cyclone that these poor boat-people sustain their greatest losses, both of life and property. I witnessed a very severe typhoon at Macao in 1857. Hundreds of boatmen perished, and when the storm had subsided the inner harbour of that port presented an almost indescribable scene of devastation. It was a chaos of wrecked boats. So great had been the violence of the wind that some of the boats were actually piled one upon another. The storm, however, which was attended with the greatest loss of life and property, was one which occurred at Canton on the 27th of July, 1862. It is said that throughout the province of Kwang-tung no fewer than forty thousand persons perished on that occasion. Some of these were drowned by the capsizing of boats and vessels, and others were killed by the falling of houses and trees. That portion of the Canton river which flows from Canton to Whampoa, devoured its hecatombs of human beings; and so great was the stench from the dead bodies which for several days after were floating upon its surface, that the governor-general, in the hope of preventing a pestilence, issued a proclamation offering a reward of one dollar for each body recovered from the waters. To lepers and other poor people living in boats this proclamation proved a great boon, and they applied themselves most assiduously to the work. The dead bodies, as they were picked up, were bound together by ropes in lots of four or five each, and towed to certain places on the banks, where mat-sheds had been erected to serve as dead-houses. At each of these temporary dead-houses a mandarin was stationed to superintend the interment of the bodies.

I visited two or three of these morgues with the view of searching for the bodies of three or four Englishmen who had perished in the typhoon, and I shall not readily forget the sad scenes which I witnessed.

The fishing vessels of China form another numerous species of craft which I have yet to describe; but as what falls to be said under that head will lead me into matters connected with pisciculture and fishery, I shall treat of them in a separate chapter.

CHAPTER XXX.

FISHING BOATS AND FISHERY.

As China possesses such an extensive seaboard, its fishing vessels are naturally very numerous. Fishing-boats require a licence from Government—for which they pay—and are divided into three classes. The first class consists of vessels which carry three masts, and are eight cubits in breadth at the bows; the second, of vessels which carry two masts, and are seven cubits in breadth at the bows; and the third, of those which carry one mast, and are six cubits in breadth at the bows. No fisherman, or company of fishermen, can build a vessel for the fish trade until permission to do so has been obtained from the proper authorities, who require specifications. When the vessel is launched, the mandarin of the district is fully informed of the waters over which it is intended she should fish. To prevent piracy, it is enacted that each fishing-boat shall be secured by nine others. Each ten tens of boats, or a hundred boats, form one company, presided over by a chief. The president, who is elected for five years only, is, in general, an old fisherman of independent means and of good reputation. He holds himself responsible for the good conduct of the owners and crews of the hundred vessels forming the company. Should the owner of any vessel wish to dispose of it by public auction, or to convert it into a merchantman, he must inform the president of the division to which the boat belongs. The president submits the application to the proper authorities. All fishing vessels of the first class are allowed to remain at sea for the

fish for ten days. Each vessel receives on board at the commencement of each voyage, four hundred piculs of salt taking these used in salting the fish. Vessels of the second class are allowed to remain at sea five days, and receive on board three hundred piculs of salt; and vessels of the third class remain three days at sea, receiving on board two hundred piculs of salt. Should vessels at sea discover that they require, in consequence of great draughts of fishes, additional quantities of salt, they are not allowed to enter any of the neighbouring ports for the purpose. To do so is a gross violation of the law, and the penalties incurred are the confiscation of the ship to the crown, the imprisonment of the captain and crew, and the cancelling of the licence of the salt merchant from whom the salt was bought. Vessels employed in the salt-fish trade must not carry stone ballast. This enactment is intended, I apprehend, to prevent the fishermen smuggling granite slabs under the plea that such slabs are required as ballast. In order that all vessels in the salt-fish trade may be recognised when on the high seas, and reported, the names of the vessels, of their owners and commanders, and of the ports to which they belong must be painted on the mainsail in large characters. The proprietors of fishing vessels are required to renew their licences half-yearly. On the coast of the province of Kwang-tung there are many markets at which these vessels meet with a ready demand for their cargoes of salt fish. One of the largest which I visited is that of Tchun-tchun, on the banks of the Canton river. At this market there are very extensive stores—in some cases constructed of wood—in which the fish are exposed for sale.

These vessels not unfrequently sail a considerable distance from the mainland. In 1865 the steamship *Fusi-Yama*, in which I was returning from Japan to China, ran down a fishing smack of the third class near a group of islands called the Saddles. The *Fusi-Yama* was commanded by Captain Dundas, a skilful navigator and a most amiable gentleman, who did everything in his power to rescue the unfortunate crew. The shrieks of the men as they were carried past our vessel by a very strong current, were truly heartrending. The *Fusi-Yama* was "put about," and, after a diligent but unsuccessful search

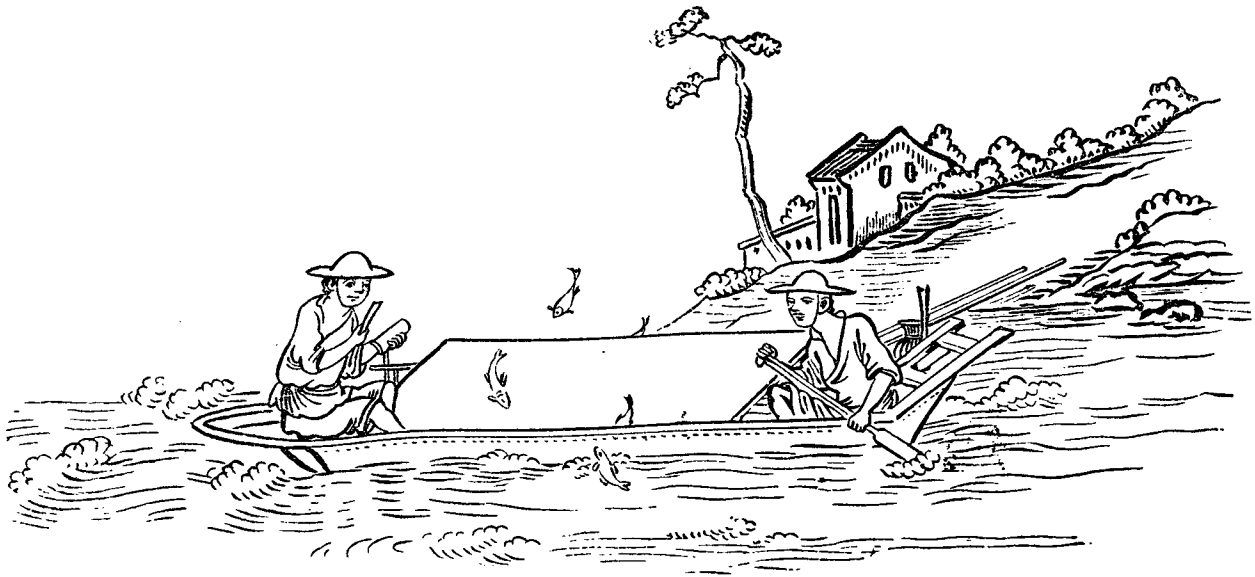
of half an hour, and hearing no cries across the waters, we concluded that the fishermen had perished. Captain Dundas, however, was determined to continue the search, and, in ten minutes we again heard shrieks. A boat was immediately lowered, and eventually four men were found clinging to the wreck. The fishermen, when received on board the *Fusi-Yama*, informed us that two of their companions had perished. The missing men were the father and uncle of a fine young man who was one of the four we were so fortunate as to save. [CHAP.

The vessels employed in the fresh-fish trade are very numerous. The principal vessels engaged are not dissimilar in naval architecture to those which we have just described. All along the coast of the province of Kwang-tung large numbers may be descried as far as the eye can reach. They sail two abreast, and at a distance from each other of three hundred feet. A net is stretched from ship to ship, and as they proceed, it seldom fails to inclose large draughts of fishes. On the western branch of the Canton river there are also large vessels engaged in this trade. In the bows of each vessel there is erected a large pair of shears, which can be raised or lowered at pleasure. To these shears a large dip net is attached. When the net has been immersed for some time it is drawn out of the water by raising the shears, and the fish which it contains are removed from it and cast into the centre compartment of the hold, which is neither more nor less than a vast cistern. The sides of this compartment are perforated so as to admit of the flowing in of an abundant supply of fresh water—a contrivance which enables the fishermen to convey living fish to the market.

There are also other boats of a medium size, somewhat sharp in the bows, and of narrow beam, which arrive daily at Canton with large freights of live fish artificially reared. Each boat is provided with one mast. The hold from stem to stern serves as a large cistern, into which the fish are thrown as they are caught. That they may have an abundant supply of their native element, two or three plugs are removed from the side of the hold. To prevent the vessel becoming water-logged, the fishermen work a chain-pump by relays of

two, until the boat reaches the market for which her living freight is intended. The chain-pump is worked by means of a tread-wheel, and the fishermen who keep it in motion seem to a stranger to be undergoing punishment for mutinous conduct. The fish which these boats bring in such large quantities to the market, are not taken from the river, but from artificial ponds in which they have been most carefully reared. At Tai-shek, Lee-chun, Sai-chu-shan, Kow-hong, Kum-chok, &c., &c., there are several ponds of this description. In the second and third months of the Chinese year, that is during the months of March and April, the spring-tides bring great quantities of fish up the river. The spawners deposit their ova amongst the long grasses or reeds, which grow in large quantities at the banks. The eggs adhere to the grasses and in a few days the fish make their appearance. At first they are almost as small as the point of a needle. The young fish are captured by nets and deposited in the well-boats. While they are kept in the boats, the fishermen who live on board are careful not to use oil in cooking their food, as the smell of any unctuous or greasy matter is considered to disagree with the fish, and sometimes to make them blind. They are fed with a paste, made of the flour of wheat and beans and the yolks of the hard-boiled eggs of hens or ducks. When the fish become large, they are cast into artificial ponds which contain no great depth of water, a great depth being regarded as prejudicial to their growth. In the centre or at the sides of many of the fish-ponds it is usual to erect rockeries beneath which the fish can shelter themselves from the sun. For similar purposes trellis-work for vines is also occasionally erected over portions of the ponds. Along their banks in some localities it is usual to see rows of plantain, or banana trees growing in great abundance. The breeders of fish give a reason for this custom; they say that the water which, after heavy showers of rain, falls from the wide leaves of the plantain-tree promotes the health of the fish. In other districts, trees called Foo-lin are also planted by the sides of fish-ponds, the fruit being regarded as very fattening food. Along the margin of many of the fish-ponds I have also observed water-lilies growing in rich profusion. This beautiful plant is regarded by the

Chinese as sacred, and its presence in a pond is supposed to prevent the intrusion of other aquatic plants. The banks of the ponds are, in some instances, supported by low stone walls. The north bank, however, is invariably left without any such protection. The Chinese prevent anything which they suppose to be hurtful from finding its way into the ponds. They are careful never to wash hemp in them, or any vegetables which may have an injurious effect on the fish. It is also unusual for people in the districts where the rearing of fish is extensively carried on to keep pigeons, as where the ponds are numerous pigeon's dung, which is reckoned very destructive to the fish, would be certain to fall into the water. No willow-trees are allowed to grow in the vicinity of the preserves, as the leaves of the willow are included in the list of hurtful substances. The fishes are fed with grass twice a day, and as the lands are all arable, this is only to be got for them on the banks of rivers. Grass growing at the water's edge is avoided, lest it should have attached to it the ova of fishes of prey. The grass is invariably thrown in the ponds from the north side. The reason for this we were not able to ascertain. It is only during the summer months that the fishes are fed. At all seasons, however, they have an abundant supply of food. The fish-ponds, as I have elsewhere stated, are very numerous at Kow-hong, Kum-chok, and Sai-chu-shan, and also at Tai-shek and Lee-chun. The breeders of fish at Kow-hong farm, for the capture of young fish, that branch of the Canton river which extends from Kow-hong to Tsing-yune and Shu-kwan. For this monopoly they pay an ordinary tax. The breeders who reside at Kow-hong pay frequent visits to the villages adjacent to that town, for the purpose of selling a supply for the village ponds. The Kow-hong men carry the young fish for sale, in some instances in boats, and in others in baskets rendered water-tight by means of gum. Each basket contains five or six hundred fish, and that the fish may have plenty of air, the mouth is inclosed by a piece of network only. In carrying these baskets it is necessary to observe every precaution, as to shake them may kill the fish. The bearers, however, through long practice carry their baskets with the utmost steadiness. When the fish are sold they are



FISHING BY NIGHT.

removed, five at a time, from the baskets by means of small wooden calabashes, and the fishermen are so expert that it is a pleasure and amusement to watch them.

But to return from this digression on pisciculture to the fishing-boats, which we left ready to dispose of their living freights. Almost all fishmongers are provided with large stone or wooden troughs or cisterns, into which fresh water is allowed to flow by day and night; in these the fish are placed upon being removed from the boats. At the Woo-see Hien I visited a large fishmonger's shop, and observed that the proprietor kept his fish alive by depositing them in very large creels or baskets immersed in the Grand Canal, the waters of which flowed immediately in front of his shop. In the streets of most cities and towns on the coast, it is usual to meet with men hawking fish. The fish hawker bears on his shoulders a bamboo rod, which has a tub filled with water and full of live fish at one end, and at the other a block upon which it is his custom to cut his fish, by means of a chopper, into portions of a ¼lb., a ½lb., or a 1lb. weight, to suit purchasers. On the rivers also, it is usual to meet with men or women in small boats, the bows of which are wells filled with live fish, which they hawk amongst the boat population. At Nankin, I observed that all vessels engaged in the trade hoisted a small white flag, by which it was understood that they were duly licensed for fishery.

There are also boats called Pā-pāk-teng, which are not unfrequently employed on the rivers for the purpose of taking fish. These boats, which are used by night only, are long and narrow. On one side running fore and aft, and inclining towards the water, there is placed a long white board, the breadth of which does not exceed twelve inches. Amidships, a stone, which is made fast to the boat by means of a cord, is lowered into the water. In the stern of the boat the fisherman sits, and, by means of a short paddle, makes his boat glide along the waters. The course of the boat causes the stone suspended in the stream to make a rushing noise. Terrified at this, and seeing the reflection of the white board, the fish spring towards the latter, and, nine times out of ten, make such a bound as to overleap it and lodge themselves in the centre of the boat.

In the fish trade there are also other small boats employed. These are quite open, and require the service of two fishermen; one uses a pair of oars in the hinder part of the boat, whilst the other stands in the bows and throws a large cast-net into the water. Fishermen of this class appear to be men of great perseverance, for I have seen them casting their nets into the waters without ever taking a single fish. Judging, too, from their wretched appearance, they are also very poor. On the streams in the neighbourhood of Macao I saw a very simple and, at the same time, very successful mode of capturing fish. Having anchored his boat in the middle of the river, and taken up his position in the bows, the fisherman lowered a dip-net into the water by means of shears made of bamboo. He then threw, in a direct line from the bows, large cork balls, to each of which several baits were attached. These balls were borne towards the boat by the tide, hotly pursued by a large number of fish, eager to seize the bait: so soon as they floated above the dip-net, it was quickly raised with a take of fish.

At the port of Ki-lung in Formosa, I had an opportunity of witnessing another very simple method of catching fish. Every night at eight o'clock—an hour at which in China it is quite dark—the fishermen here go to the mouth of the river, or harbour as it may be more properly termed, in small open boats, the sterns of which are in the form of swallow-tails. From the boats a large circular net is cast into the water. In the centre of the circle formed on the surface of the water by the corks attached to the net, a boat takes up her position. She is kept steady by a fisherman plying a pair of oars. In the bows two men are stationed, whose duty it is to make a large blaze by setting on fire bundles of rattans. Several other boats, containing two or three men each, are stationed outside the circle formed by the floats, and at a given word they commence to beat the water vigorously with long bamboo poles. This is done for the purpose of terrifying the fish, which now leap wildly towards the bright fire burning in the bows of the centre boat, and become entangled in the net. The net is then hoisted up, almost invariably filled with small fishes. These fishermen are employed by several of the citizens of Ki-lung, who, it

appears, have a monopoly of the fish trade in that part of the island of Formosa. The fish caught in this way are salted and sold in large quantities, not only at Formosa, but also in the province of Fo-kien. Large quantities of flying-fish are caught at San-o-bay by the aborigines of the islands in a similar manner. The scene of excitement which is witnessed nightly on the waters of Ki-lung almost beggars description. The night on which I went on the waters to witness it, there were not less than eight boats containing large fires, and surrounded by other boats containing men to beat the waters. It was very dark, and the fires cast a deep lurid glare not only over the surface of the waters, but over the sides of the adjacent hills: in this light the men engaged in beating the waters looked more like infuriated savages than inoffensive fishermen. At Hong-kong, and at Kow-loon, large quantities of fish are caught during the dark, by means not very dissimilar to those which are adopted at Ki-lung. The only difference consists in the fact that the fishermen terrify the fish not by beating the surface of the water, but by a loud noise made by striking bamboo rods the one against the other.

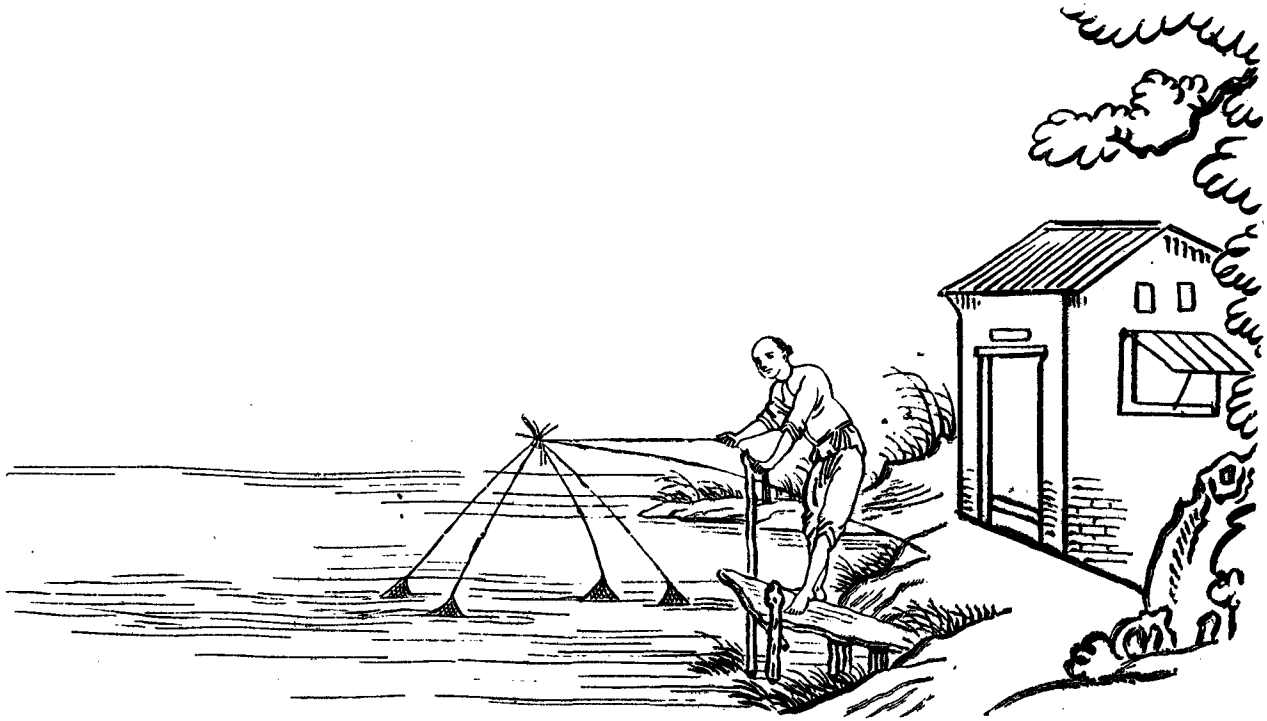
In my voyages along the Yang-tsze Kiang I observed that dip-nets quite as large, in some cases much larger, than those which I have already described, were in constant use all along the banks of the river. The shears, however, to which they were attached were not erected in the bows of the vessels, but on the banks of the river, and were, in many instances, lowered and raised at the pleasure of the fishermen by means of windlasses. To many of these dip-nets live fish were bound by cords so as serve as decoys. Many of them, however, were provided with what may be termed wells, into which the decoy fish were thrown, where, unimpeded and uninjured, they were able to exhibit their natural movements.

Near each dip-net was erected a small hut, in which the fisherman sheltered himself from the inclemency of the weather during the time his net was immersed in the waters. In the upper part of the Poyang lake I found the dip-net much used. The shears, however, to which the nets were attached were not erected on the banks of the lake, but on extensive wooden

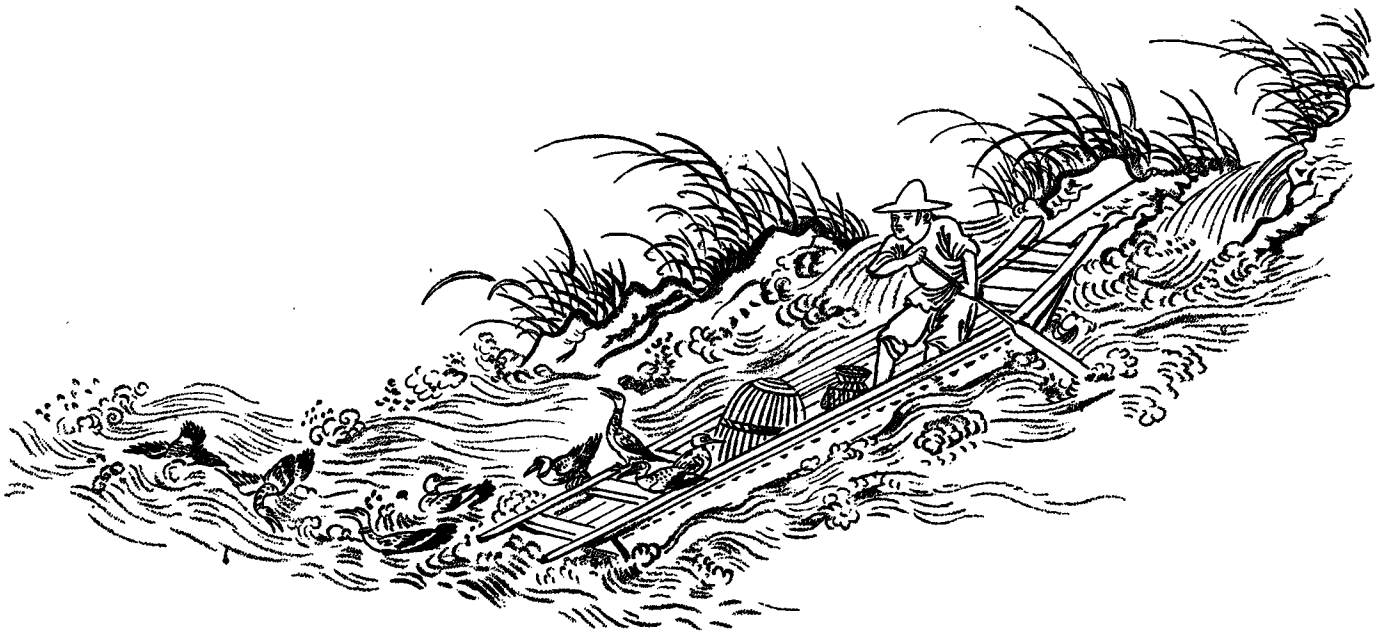
platforms made to rest on thick stakes or posts. In many of the tidal rivers and estuaries stake-nets are used, and by means of them large quantities of fish are caught daily.

In the central provinces, the fishermen dye their nets, with the view of making them more durable. For this purpose a tanning bark is used, and it is not unusual to see numbers of poor fishermen holding on to the rafts of the wood merchant, which the rivers carry slowly onwards with the current, and stripping the timber of its bark. When their nets have ceased to be of use in catching fish they are sometimes suspended from the ceilings of houses for the purpose of warding off evil spirits. Sometimes they are spread over the beds on which sick men are laid, for the same purpose. They are also, in the south of China at all events, bound by means of small twine to the sails of junks, with the view of warding off baleful influences.

On the Poyang lake, and on the Yang-tsze river and its tributaries, and on the Grand Canal, I observed another method of catching fish. A large number of strong hooks were attached to short lines, each line being suspended from a thick cord of great length made fast at the ends to wooden buoys. These hooks were neither baited nor barbed, but were very sharp, and seemed intended to pierce and hold all fishes which might swim against them. On several of the mountain streams which flow towards the Yang-tsze river and the Poyang lake, I saw men spearing fish. They handled long tridents with great dexterity, seldom failing to strike their prey. On the Grand Canal, and near the city of Chun-tso-sheng, I saw men groping for fish with their hands, and was surprised to find how successful their efforts were. The fishermen on the Canton or Pearl river also practise this method in catching eels, and are able to remain under water for an astonishing time. In the southern provinces of China I have very seldom seen the Chinese fishing with the rod. In Formosa, however, where the rivers are in all probability better adapted for angling, I have frequently seen the Chinese throw their lines with a grace and skill worthy of Isaak Walton himself. On the banks of the Min, in the province of Fo-kien, and also on the northern branch of the Canton



DIP-NET.



FISHING WITH CORMORANTS.

river, anglers use a very strong rod, not more than four or five feet long. A large wheel is attached to it, and round this a line of twenty yards long is wound. With this clumsy rod the angler seldom fails to fill his creel. Worms are often used as bait. At Pekin the bluebottle fly is in great request for this purpose.

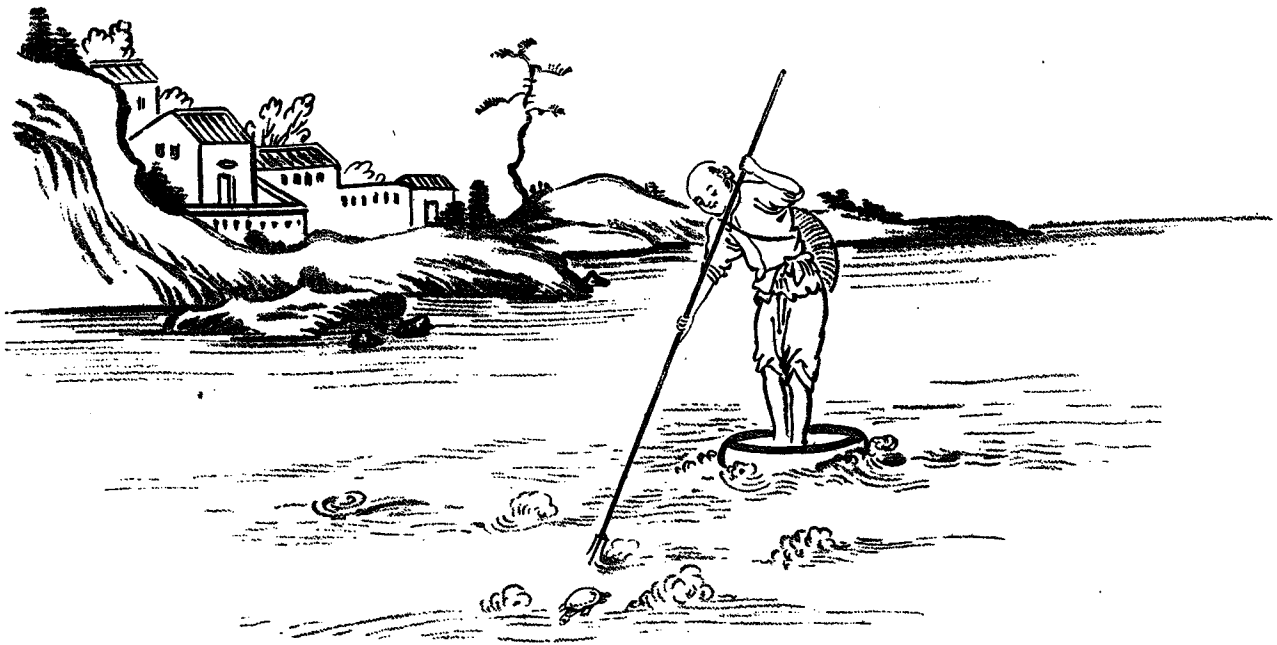
The most singular method, however, of capturing fish is by employing cormorants. In the river on which stands the city of T'sung-fa, the capital of an extensive district of Kwang-tung, I saw fishermen capturing large quantities of fish by means of these birds; and again, in 1862, two years later, in a mountain river in the same district, I had another opportunity of witnessing this singular method. The fisherman, standing on a raft or catamaran, took up his position in the middle of the stream. On the catamaran there were stationed four or five cormorants, which at a signal dived into the waters to search for fish. To prevent the birds swallowing the fish, each had a band, or ring made of bamboo, round its neck. They swam with their prey to the catamaran, and the fisherman at once extracted the fishes from their throats, and deposited them in a creel; when fatigued the cormorants rested for a little on the raft, resuming their task whenever the fisherman gave the signal. In 1865, when on a visit to the Toong-ting and Poyang lakes, I saw large numbers of fish captured by means of cormorants. At the prefectoral city of Yau-chow Foo, in particular, which is on the banks of the Poyang lake, I noticed numbers of these birds fishing for their owners. The boats which the proprietors of the cormorants used there were not dissimilar in size and shape to the ferry boats in daily use on the Canton river. On the sides of each boat, running fore and aft, were roosts on which the cormorants perch when taken from the water. It appeared to me, however, that the birds employed in catching fish in the Poyang lake were not so industrious as were those which I saw on the rivers which flow through the district of T'sung-fa. At the city of Yau-chow Foo, and also on the Poyang lake, the fishermen were obliged, in order to make the cormorants dive, to beat the water with long bamboo poles; and blows were sometimes aimed at the birds themselves. When a fish had been caught,

the fisherman received it from the bird in a small hand-net which he held out; and when he observed his birds to be in need of rest, he stretched forth his bamboo pole so that they might perch on it and be lifted into the boat. At Woo-see, Soo-chow, Hoo-chow, and other cities on the banks of the Grand Canal, I observed large numbers of these birds at work.

At Hang-chow, a prefectoral city at the southern extremity of the Grand Canal, I saw not less than five hundred cormorants engaged in fishing at one time, and within a space of one-eighth of a mile. Many of the birds were young and imperfectly trained; and when it happened that one of them caught a fish, he was instantly pursued by a great many other cormorants, each bent upon robbing him of his prize. A scene of great confusion and excitement was the result of this undisciplined behaviour. It was interesting to observe the ease with which, in the midst of disorder, each fisherman recognised his own birds. The boats they used differed from those which I have described as used elsewhere, being very light, and in shape not unlike canoes.

When sailing along the river Yang-tsze, my attention was directed to some men who were fishing for small fresh-water turtles. The rod used for this purpose is very similar to that which I have described as used by anglers on the banks of the river Min, and on those of the northern branch of the Canton river. To the end of the line are attached small hooks and a few leaden pellets. When the fisherman, who is generally seated on a stool with one leg, sees a turtle floating on the surface, he immediately takes aim and casts his line. The hooks penetrate the shell of the turtle in consequence of the impetus acquired by the pellets. The fisherman then hauls his prey out of the water by winding his line round the large wheel attached to his rod. When sailing along the small river or creek which flows under the walls of Nankin, I met with fishermen engaged in spearing fresh-water turtles. They were standing in their boats with a trident in each hand, probing the muddy waters in search of the turtles.

On the same river or creek I saw others similarly engaged; standing not in boats, but on vessels much like ordinary



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SPEARING FRESH-WATER TURTLES.

washing tubs. Each fisherman was provided with one trident only, with which he not only speared the tortoises, but propelled and steadied his strange-looking craft.

Shrimp-fishing is also carried on to a great extent in many parts of the empire. In the Canton or Pearl river large draughts of shrimps are almost daily taken. In each boat employed there are two men, one of whom handles the oars, while the other stands in the bow and lowers into the water several small baskets, all attached to the same rope at a distance of two feet from each other. Each basket is baited with the sediment of wine. Attracted by the bait the shrimps enter the baskets, and when these have remained in the water during a reasonable period, they are drawn out and the captured fish emptied into a creel. There is, at all times, a great demand for these fish. Sometimes they are kept alive by the fishermen, as many epicures prefer eating live shrimps. They are served up for the table in a vessel which contains yellow wine, strong vinegar, and sesamum oil. Becoming tipsy, they leap about in an extraordinary manner: while they are in this condition they are eaten by Chinese epicures. The inhabitants of the northern and midland provinces are especially partial to live shrimps.

Oyster-beds are also very numerous, and, in season, yield a plentiful supply of oysters, both large and small. The Chinese never eat oysters in a raw state, thinking them food too cold for the stomach. They fry them, therefore, with flour. They eat small oysters which have been preserved with salt, without any further preparation. The shells are either used in building walls, or converted into lime. For this purpose large quantities of soft coal are procured, and threshed by means of strong flails into small dust. The shells are then mixed with the dust, and the mixture placed upon a fire of coals in the centre of a large kiln. The walls of the kiln, which are about thirty-six feet in circumference, are formed of bricks, strengthened or lined at intervals with strong bamboo poles. Close to the walls of each kiln is a large bellows, which has the appearance of a huge box. The fire is kept burning, and a uniform heat is maintained by the constant use of the bellows. After twelve

hours, it is allowed to go out. When the lime to which the oyster-shells have been reduced is sufficiently cool, it is removed from the kiln to a large room and sprinkled with water. Lime is also made in this way of the shells of mussels. These bivalves are also put to another use. Fishermen sometimes place in freshly-caught mussels six or seven small wooden or leaden representations of the Buddha of Longevity, or some other popular deity. The mussels are then thrown into a pond, where they are allowed to remain for some time. When they are taken out and re-opened the small figures are found to be coated with mother-of-pearl. The shells are then sold as objects of great curiosity; and ignorant and credulous Chinese are sometimes prevailed upon to believe that the representations of the Buddha of Longevity are natural to the mollusc.

In the Canton river there are many extensive cockle-beds. These are re-stocked twice annually, that is, in the first and again in the twelfth month. At these periods large quantities of young cockles are brought from the district of Toong-koon and other places to Canton. Upon being cast into the beds especially set apart for them, they soon increase in size, and in the seventh month of the year they are removed and sold in large quantities as a great delicacy. The beds are strictly preserved, watchmen being at hand by day and night, not only to drive away poachers, but all kinds of water-fowl. The cockles, however, are often washed away in vast numbers by the strong tides, for which the Canton river is famous; and many of the boat population may be seen daily dredging for them. While dredging, they keep the bows of their boats towards the rising or ebbing tide, and, in order that they may not be borne along too swiftly by the current, suspend large baskets or pieces of matting in the water, by means of ropes carefully made fast to the bows. Cockles, as well as oysters, are preserved by the Chinese by means of salt. As a rule, however, cockles are boiled and eaten when fresh. As the water in which they are boiled is supposed by the Cantonese to possess certain medicinal properties, it is used as a wash for the body by persons suffering from cutaneous diseases, and by those in particular who are recovering from

small-pox. At the celebration of the New-Year festivities cockles are in great demand, being regarded as lucky food. This superstition arises, I believe, from the fact that the word which stands for cockle in Chinese is not very dissimilar to that which in the same language signifies brightness, or shining—a property which is associated with happiness and prosperity, just as gloom has come to be a synonym for sadness and adversity. Lime is also made of cockle-shells, and, when mingled with oil, it constitutes a most excellent putty, used for cementing coffins, and in forming a surface for the frescoes with which the gables of temples and private residences are ornamented.

In China, women are engaged as well as men in the business of catching fish. When sailing on the waters of the Mou-hoi-tai lake, a number of large boats the crews of which were capturing fish with nets, were all women. In dredging for oysters, mussels, and cockles, women also are very frequently employed.

CHAPTER XXXI.

ABORIGINAL TRIBES.

In some parts of China, and in the islands of Formosa and Hai-nan, numerous tribes of the aboriginal inhabitants are to be found at the present day. They are distinguished by names which have a reference either to personal appearance, or to manners and customs. When China Proper was overrun and conquered by the reigning Tartar dynasty more than two hundred and forty years ago, the aborigines appear to have maintained their independence, as they do not wear the queue, or tail, which was imposed upon the Chinese as a mark of subjection. The independence of some of these tribes, however, was more or less curtailed in the middle of the eighteenth century by the Emperor Yung-ching, who declared war against them on some frivolous pretext. They now acknowledge the authority of the emperor, and are presided over by mandarins appointed by him. These officials, however, are selected from amongst the most enlightened members of the tribes themselves.

Previous to the war which Yung-ching waged against the tribes, they were, it appears, scattered over a vast area. While some of them were occupying territory in the provinces of Kwang-tung and Kwang-si, others were dwelling on the plains, and in the mountain fastnesses of Kwei-chow. At the close of the war, most of the tribes dwelling in Kwang-tung and Kwang-si were compelled by Yung-ching to proceed to the northern frontiers of Kwei-chow, where they were told that lands bordering on those already occupied by similar tribes would

afford them homes and occupation. It was, I believe, enacted at the same time that farms or fields belonging to the wild tribes already inhabiting that region, and offered for sale by them, should only be purchased by aborigines. In all probability, Yung-ching resolved to have the tribes located in one neighbourhood, so that he might crush them *en masse* should they become rebellious. The aborigines are, I believe, frequently oppressed by their Chinese neighbours. Not more than forty years ago, an official named Low Tin-chee, having represented to the Emperor Taou-kwang that the aborigines at Kom-suk had become rebellious, was ordered to wage war against them. Low Tin-chee marched into one of their principal settlements, and put to the sword more than forty thousand of the vanquished. This disgraceful war is said to have originated in a dispute between his followers or attendants, and the heads or elders of the tribe against which he marched. The followers of Low Tin-chee desired to appropriate to themselves a piece of ground which the tribe at Kom-suk had from time immemorial occupied as a market-place. This attempt met with a resistance at the hands of this tribe, and of the other tribes who espoused their cause, which eventually led to the loss of several hundred men by the Chinese, and to the slaughter of more than forty thousand of the aborigines.

The aborigines are regarded by the Chinese as a savage and barbarous race, and their manners and customs are very dissimilar. Among nearly all the tribes—one or two being an exception—the "go-between" is an unknown functionary, and each swain, as in more favoured countries, is at liberty to select a bride for himself. At the celebration of the New Year, the season when matrimonial alliances are entered upon by the members of the several tribes, it is customary for young men and maidens to resort to the fairs which are then held in the courtyards of the various temples. As the maidens pass to and fro looking at the various articles exposed for sale, the young men follow them; and when a swain sees a maiden who pleases him, he unhesitatingly enters into conversation with her, and eventually makes his proposal of marriage. The maiden having accepted him, the affianced pair resort to the temple and worship the

idol; and, at the close of the religious ceremony, the accepted suitor accompanies his *fiancée* to the home of her parents, where certain necessary documents are prepared and signed. On the celebration of the marriage, no fewer than six days are devoted to convivial purposes. Should the union be blessed with offspring, the first-born is sent as an offering to the parents of the husband, and the second child is presented to the parents of the wife. The husband must reside for a period of seven or ten years with the parents of his wife. At the expiration of this period, he is at liberty to return to the home of his fathers; and, as it is usual for wives amongst the wealthy families of these wild clans to receive dowries—a custom unknown amongst the Chinese in general—and as these are usually bestowed on them during the lifetime of their parents, the portion of goods which falls to a wife is allotted to her on the day that she leaves her father's house to become an inmate of the house of her husband's father.

In the tribe called Luuk-Tuung-Ye-Yau, the bride-elect, attended by her bridesmaids and an umbrella-bearer, goes to the house of the bridegroom's parents, and is married there. After remaining three days as the guest of her father-in-law, she returns with her husband to the house of her parents, where the newly-married couple remain until their first child is born. They then, taking the child with them, return to the home of the husband's parents, where they continue to reside. In one of the tribes—the Long-Tchee-Miau—it is the duty of the father especially to attend to the wants of the children—an arrangement which is recognised in a singular funeral custom. When a father dies, the corpse is buried with the face twisted round—an attitude supposed to imply the father's watchfulness over his children in the world of shades.

On the death of a member of a tribe, it is usual, if the deceased has borne a good character, to carry his corpse, decorated with flowers, through the principal streets of the town or village in which he lived. In the winter months, this singular custom is observed on each of the three days immediately following the death; but during the summer months it is observed for one day only. Should the relatives of the deceased be wealthy his

remains are inclosed in a stone coffin, or sarcophagus. The body, however, is not permitted to remain undisturbed in the grave for any length of time, its exhumation being deemed necessary on the ground that the surviving relatives are able by its appearance to predict their future good or bad fortune. If the face of the corpse be but slightly decayed, they conclude that a happy future awaits them. If it is much disfigured, they are forewarned of the approach of dire calamities. To this custom, the tribe called Luh-N'zeh-tsze do not conform. With them, the remains of a member of their tribe are exhumed when they have been in the grave for one year, not that the members of the family to which the deceased belonged may judge of the future that awaits them, but that the bones may be carefully washed. Should any one belonging to the family of the deceased become sick, the bones are at once exhumed and washed, without reference to the period of time which has expired since the interment. This is owing to a curious superstition that their health or sickness depends in a great measure upon the cleanliness or non-cleanliness of the bones of their departed relatives. They are called bone-washers in consequence by the Chinese. The tribe called Lan-Ku-Heh-Miau have also peculiar funeral customs. Among this people interment does not take place until a considerable time after death. In the interval, the bodies of their dead remain inclosed in coffins hermetically sealed; and only on the arrival of certain auspicious days, which, according to their astronomical calculations, do not occur more than four times in the year, do the living commit the bodies of their dead to the dust. A striking exception to the customs is to be found in the practice of the tribes called respectively, Chin-Tau-Hat-Loo, Kwoh-Lo, Paak-Kwoh-Lo, and Chang-chuuk-Luung-Ka, who do not bury their dead, but dispose of them by cremation. Previous to burning a dead body, the members of the tribe Kwoh-Lo cover it with a silk shroud, whereas the people of the tribe Paak-Kwoh-Lo use for similar purposes the hides either of horses, or cows, or sheep, or goats. Sutteeism is also practised, it being a law, as unalterable amongst one or more of the tribes as any of the laws of the ancient Medes and Persians, that all widows shall perish in the

fires kindled for the consumption of the bodies of their departed husbands. The people of these tribes observe a fast of three months' duration on the death of a parent or grand-parent, or when the head of the tribe dies.

One of the most wealthy of the aboriginal tribes, called Shurii-Kia-Miau, is remarkable for the practice of a singular and revolting religious ceremony. The people possess a large temple in which is an idol in the form of a dog. They resort to this shrine on a certain day every year to worship. At this annual religious festival, it is, I believe, customary for the wealthy members of the tribe to entertain their poorer brethren at a banquet given in honour of one who has agreed, for a sum of money paid to his family, to allow himself to be offered as a sacrifice on the altar of the dog idol. At the end of the banquet, the victim, having drunk wine freely, is put to death before the idol. This people believe that, were they to neglect this right, they would be visited with pestilence, famine, or the sword. The wealth which it is said they possess, is derived in great measure from traffic in salt, which they place not in barrels or bags, but in large tubes formed of the stems of bamboo-trees. Among some of the other tribes, another practice is resorted to as a protection against pestilence. A man of great muscular strength is selected to act the part of a scape-goat. Having besmeared his face with paint, he performs all sorts of gesticulations and mummeries, with the view of enticing all pestilential and obnoxious influences to attach themselves to him only. He is assisted by a priest. At the conclusion of these proceedings the scapegoat, hotly pursued by many persons of both sexes beating gongs and tom-toms, is driven with great haste out of the town or village.

In the third month of every year a great festival takes place, in which many of the tribes take part. It is held by way of a general rejoicing over what these people believe to be a total annihilation of the ills of the past twelve months. This is supposed to be effected by the performance of the following ceremony. A large earthenware jar is filled with gunpowder, stones, and pieces of iron, and then buried in the earth. A train of gunpowder, communicating with the vase, is then laid.

A match being applied, the explosion which ensues scatters the vase with its contents to the four winds. The stones and pieces of iron represent the ills and disasters of the past twelve months, and the dispersion of them by the explosion is supposed to remove the unpleasant realities of which they are symbols. This festival is attended with much conviviality and drunkenness. An ingenious mode of inducing men to drink is resorted to on these occasions. An oil-lamp is duly lighted, and then quickly passed by the revellers round the table. One of them walks round and endeavours to blow it out as it is passed from hand to hand. Should he succeed, the person in whose hands the lamp happens to be when it is extinguished must empty a bumper of wine.

Among many of the tribes a species of bull-fight is indulged in as a pastime. The farmers of one tribe match their bulls against those belonging to their neighbours, and, at a certain season of the year, the poor beasts, infuriated by an intoxicating drink, are brought into the arena to afford amusement to a large concourse of spectators. The tribes bring these games, which extend over several days, to a close by the sacrifice of the conquering bull to one of their principal deities.[1]

It is worthy of remark that one of the aboriginal tribes is presided over by a woman. To this female sovereign or ruler, the title Noi-Tak is applied by her subjects, from whom she receives the most profound respect; and the tribe is known under the name of Nue'-Koon, or the woman-governed people. The right or privilege of ruling over this tribe is confined to the female descendants of one family, so that, in the case of the death of a ruler, there is little probability of a dispute arising as to the descendant to whom the right of succession belongs. The Chinese in general, who think it strange that Great Britain and other European kingdoms in which the Salic law does not prevail, should occasionally be governed by a female sovereign, are somewhat disposed to regard the inhabitants of such

[1] The Paak Miau are said to devote special attention to the selection and training of bulls with hard craniums and strong, well-pointed horns for this cruel pastime. This rude people find their chief sport in hunting deer and other wild animals, which they pursue, armed with spears, either on horseback or on foot.

countries as being little, if at all, superior to the wild tribe of Nue'-Koon.

The aboriginal tribes which I have been describing have the reputation of being very good agriculturists, and are further famous for their breed of cattle.[1] The labourers are very industrious, and capable of undergoing great bodily fatigue. The plough, which in the south of China is drawn by buffaloes or bullocks, and in the north by horses or mules or asses, as well as by the animals just mentioned, is, in some of the districts occupied by wild tribes, dragged by male and female peasants. This custom is especially practised by the tribe called Yae-Tau-Miau. The power which the farmer is permitted to exercise over his labourers is very great. When a labourer engages to serve a master, an agreement is drawn up in which the age of the servant, the period of time which he agrees to serve, and the penalty to which he exposes himself should he desert, are carefully noted. The punishment which, as a rule, is undergone by a runaway slave is so severe, as not unfrequently to be fatal. The manufacture and dyeing of linen or cloth also afford employment to many of the tribes. Of the tribes who weave webs of cloth, that which is styled Shui-Ka-Miau is, perhaps, the most famous.

In the province of Kwang-tung various aboriginal tribes are still to be found. The prefecture of Lin-shan, which is one of the political divisions of this province, contains in all probability the greatest number of such uncivilized people. The tribes dwelling in this prefecture are said to occupy not less than eight distinct settlements, five tribes being located in the eastern, and three in the western division of the prefecture. It was formerly customary for these aborigines, also, to rule themselves, and their plan was very simple. One hundred men constituted one *curia*, or company. Each *curia* was presided over by an

[1] An exception to this general description of the aborigines is to be found in the condition of the Tching-Miau, who are lamentably ignorant of agriculture, and subsist in a great measure on the wild fruits of the earth. The Ping-Faat-Miau, it may be added, not unfrequently feast on dog's flesh. The Paak-Kwoh-Lo, by whom it would seem creatures of almost every kind are eaten, uniformly cook their food in frying-pans, and eat it, as probably do many of the other tribes, by using their hands instead of chop-sticks or forks.

officer who may be termed a centurion rather than a *curia;* and to the head, or heads of the tribe, each centurion was called upon to pay proper respect, and to manifest at all times due submission. The affairs of the tribe called Kwoh-Lo are, or were, directed by nine elders chosen from the people. In the twelfth year of the reign of the Emperor Taou-kwang, the various tribes dwelling in the prefecture of Lin-shan rose in arms against their Chinese neighbours, and by their depredations made themselves particularly obnoxious to the governor-general of the province. To suppress what threatened to be a most serious and perplexing rising, his excellency requested Ha-Foong-O, the Tartar general at the time, to proceed with a military force against these savage hordes. After a few engagements, in which he defeated their undisciplined troops, he succeeded in establishing peace. At the close of this war, an imperial mandate was issued directing that in the eastern division of the prefecture each settlement should henceforth be under the administration of a president, a vice-president, and eight assistants; and that, in the western division, each settlement should henceforth be under the administration of a president and four assistants. These officers, who are appointed by the Imperial Government, are, all of them, selected from amongst the most enlightened and intelligent of the tribes themselves. At Yang-shang, in the prefecture of Wei-chow, another political division of Kwang-tung, various aboriginal settlements are also to be found, each of which, as is the case with the tribes in the western division of Lin-shan, is under the administration of a native president who holds his office under the Imperial Government, and who is assisted by four subordinate officials.

It is also stated that there are aborigines in the districts of Luung-Moon, Foong-Chuen, Koo-yu, Yaong-chien, Sze-woee, Kwong-hing, Yau-ping, Hoi-kin, Hop-poo, Lo-ting, Toong-on, Si-ning, Pok-lo, Tsang-sheng, Yong-kong, Yoong-yuen, Huk-kong, and Lok-chaong. In passing through some of these districts I learned that the aborigines found in them, in the great majority of cases, form no longer distinct tribes, having adopted the manners and customs of their Chinese neighbours.

We now come to consider the aborigines who are to be found in Formosa. Among the tribes of this island there is great diversity as to their character and mode of life. While some are kind and gentle, others are singularly savage and inhuman. Some support themselves by agriculture, and the employments of a peaceable community; others, like the Song-Miau, and Hoo-Loo tribes—the most barbarous of these clans—live by the spoils of the chase, and by their lawless and predatory practices on all travellers crossing their path. Among several of the tribes the manufacture and dyeing of cloth is carried on. A specimen of this manufacture which I have in my possession is a fabric of very strong linen. The only part of the body, however, which the male savages in the north of Formosa cover is the loins. The women also cover their breasts. Towards the Chinese, and indeed towards all foreigners, the more savage tribes—among whom the Mow-Tau are conspicuous for their cruelty—entertain a most deadly hatred, which they evince by putting to death all who are so unfortunate as to fall into their hands.

The two tribes which constitute the aboriginal population of the island of Hai-nan are located in the several prefectures of King-chow, G'nai-chow, and Tam-chow. To one of them the name Shang-Lai, or "secluded tribe," is given, and its people are said to be dull, stupid, and barbarous. As agriculturists, however, they are said to be very industrious, but very ignorant. A former governor-general of Canton, who was named Loo Kwan, took great interest in the welfare of this tribe, and appointed persons well acquainted with agricultural pursuits to teach them how to farm their lands to the greatest advantage. At the suggestion of Loo Kwan their attention was much directed to irrigation. The people of this tribe seldom leave their mountain fastnesses, and live for the most part in caves and dens. The other tribe is known by the name of Shuk-Lai, or "bold tribe," and its people are said to be probably the most expert thieves on the face of the earth. Quarrels of a serious nature at one time took place between the aborigines and the Chinese, by the latter of whom the island is now almost entirely overrun; and, in the thirteenth year of the reign of the Emperor

Taou-kwang, the Shuk-Lai tribe waged a fierce war against the Chinese inhabitants of Hai-nan. It was owing, it is said, to the fact that the Chinese would insist upon visiting the mountain fastnesses of the aborigines for the purpose of felling trees, which the latter had always regarded as their own property. When the Chinese had brought this war to a successful termination, the emperor, to prevent, if possible, any future outbreak, placed an important officer, or magistrate, to rule over each tribe.

Many of the best disposed members of the tribes enrolled themselves as soldiers under the imperial standard, and faithfully promised that they would do all in their power to assist the magistrates in maintaining peace and order. At the same time, that the aborigines and the Chinese might come into contact as seldom as possible, a law was enacted that the aborigines should not pass beyond the frontiers of the district, or prefecture, in which their respective tribes were located, and that any transgression should be visited with a severe penalty. That they might be at liberty to visit their markets for purposes of trade, it was ordered that, at least, in the prefecture of Tam-chow, the several markets of San-yaong, Nam-toong, and Tewnam should be open to the Shuk-lai tribe. It was also ordained that these markets should be kept open at one time during the course of five successive days. So strict is the law which was framed at the time I speak of to prevent uprisings of the wild tribes, that each man as he enters the market is obliged to record his name at an office for the purpose. During the time when the markets or fairs are held, soldiers armed with spears are quartered in barracks not far distant, and the market is no sooner brought to a close than all the aborigines are ordered to their respective homes. At the close of each year, when the wild tribes have little or no occupation, great vigilance over them is exercised. For this purpose, five companies of Chinese militiamen, or "braves" are, I believe, placed under arms. For the purpose of defraying the expense which is incurred by keeping this force in arms during the winter months, a sum of $20,000 was, in the fifteenth year of the reign of Taou-kwang, placed at a high rate of interest in the hands of the proprietors of certain pawnshops, which stand in

the districts of Pun-yu and Nam-hoi. The daily pay of a militiaman does not exceed forty cash, and the daily pay of each officer does not exceed five hundred cash. As the wild tribes are called upon to pay a land-tax, it might have been expected that the pay of the militiamen and their officers would have far exceeded these respective sums; but the lands which the tribes occupy are as a rule unproductive, and doubtless the people are very often defaulters. It would at all events appear that they are very poor, as there is a law which empowers the Chinese government to advance at each seed time a certain number of *shaaks* of rice for seed. This loan the aborigines repay, if possible, to the government, but without interest.

On the walls of the public hall of each village occupied by the aborigines the following code of laws is supposed by the Chinese government to occupy a prominent place:—

(1.) The elders of each wild tribe, and only such persons, shall receive at the hands of the wild people, and pay to the mandarins, the land-taxes due on the part of such people to the Imperial Government.

(2.) Should any person or persons of the wild tribes violate the law, such person or persons shall be apprehended by the guards or soldiers who are appointed by the government to watch over them.

(3.) A Chinese shall on no account lend money to the aborigines.

(4.) A Chinese shall not, when selling goods to the aborigines, demand for such goods an unreasonable price.

(5.) The aborigines shall not on any account be permitted to have fire-arms in their possession.

(6.) Blacksmiths who are detected making fire-arms for the use and service of the aborigines shall be severely punished.

(7.) Above the door of the dwelling-house of each aboriginal householder a notice shall be posted, stating that *for strangers and visitors* there is no accommodation within.

(8.) All aborigines who form themselves into *banditti* for the purpose of plundering their neighbours shall be severely punished.

(9.) The presidents, or elders, of the aborigines shall make it

their duty to see that those who live under their rule are regularly taught to handle the plough, to fell timber, &c.

(10.) All aborigines receiving protection at the hands of the Emperor of China shall throw aside their rude ornaments, and shall shave their heads, and adopt the dress, manners, and customs of the Chinese.

(11.) Any Chinese who kills an aboriginal who does not conform to the preceding law shall receive a free pardon.

(12.) The chief of each tribe of aborigines shall communicate once in every month with the ruler of the district within the frontiers of which the tribe is located.

It was at one time customary, and may be so still, for Chinese who had violated the laws of their country to seek a refuge amongst these tribes; and a further rule was established to the effect, that all aborigines who assist the Emperor in apprehending and bringing to justice criminals of all classes, or who assist His Imperial Majesty in war, shall receive rank not higher than the fourth degree; that this rank shall be hereditary throughout six generations; and that the age at which a son shall be entitled to inherit the rank of his father shall be sixteen years and upwards. The power rests with the provisional treasurer to examine the claims of all who make application for this rank, and to confer it upon them, should he find grounds for doing so.

CHAPTER XXXII.

PHYSICAL FEATURES.

CHINA is a great basin surrounded by lofty mountains on the north-west and south-west, with the sea on the south and south-east. The surface thus inclosed is divided into hilly and champaign country. In the interior there are mountains some of which are of great height. The Loo Shan mountains, for example, five hundred miles from the sea-coast, include five high angular peaks, each of which is not less than five thousand feet above the level of the sea. Seen from Nam-kan Foo on the banks of the Poyang lake, their lofty summits tower grandly into the sky. On the northern frontier of the midland province of Hoonam, there is a range of mountains which appeared to me to be more than six thousand feet high. They were so far off, however, that a journey to them was out of the question. In the northern[1] and midland provinces the mountains are frequently covered with snow in winter. It is seldom very deep, and soon disappears. In the southern provinces a fall of snow is almost unknown.

There are several mountains and hills in China which have, for various reasons, been regarded as sacred from the earliest times. In spring and autumn these are worshipped by the government officials, and sacrifices are offered to them. The

[1] In the city of Pekin and its environs it is usual for the people to fill coarse earthenware jars with snow, and hermetically seal them. Snow-water is greatly valued there as a febrifuge, and as a lotion for sore eyes. In the villages at the base of the mountains to the north of Pekin, I observed that the majority of the inhabitants were suffering from *goître*.

dreadful typhoon, which, on the 27th of July, 1862, visited the city of Canton, was attributed to the angry spirit of Kwei-foong Shan, a sacred mountain in the district of San-woee. New titles of honour have, I believe, been conferred upon some of the sacred mountains by various sovereigns of the reigning dynasty.

In the picturesque ruggedness of its mountain passes China is not probably inferior to any other country. My journey from Pekin to Chan-chee-kow led me through the famous pass of Nan-kow. It is fifteen English miles in length, and is very narrow. The portion which extends from Nan-kow to Cha-tan is, strictly speaking, called the Kwan-kea pass. The first section consists of limestone hills, the latter portion being granitic. In the middle of the pass is a large monumental arch which the Tartars erected some centuries ago to commemorate a decisive victory obtained over the Chinese in the early part of the thirteenth century by the famous Genghis Khan. Various representations are carved on the arch, and inscriptions, in five different languages, give an account of the triumph of the warlike hordes of Tartary over the peace-loving myriads of China. Such arches, I believe, are to be found in many of the cities and towns of Mongolia. On my return from Inner Mongolia to Pekin, the road between the city of Chun-poo and Jehol led me through the short but beautiful mountain pass of Lan-chee-leang-ko.

Of the plains of China, some are of vast extent. The great plain which occupies the north-east part of the empire is six hundred and fifty miles long, and extends from the great wall in the north to the south of the provinces of Ngan-hui and Kiang-soo. The breadth of this plain varies from one hundred and fifty to two hundred miles. Its amazing fertility tempted the Tartar hordes to quit the colder latitudes of their mountain fastnesses, and make predatory incursions into the territories of their Chinese neighbours, and it was from such incursions that the Chinese sought to protect themselves by the erection of a stupendous walled frontier. I passed this vast alluvial plain on the left, on my way from Pekin to Sha-ho, and beyond this city to Nan-kow. On leaving the frontier city of Chan-chee-kow

I crossed the extensive rolling plain of inner Mongolia, as far as the town of Lama-miou. The monotony of the journey was broken at intervals by numerous Mongolian encampments, in the vicinity of which flocks of sheep, herds of cattle, and droves of horses were quietly grazing. At frequent intervals I noticed large numbers of prairie squirrels, some of which were singularly spotted. At brooks or pools of water I occasionally saw large wading birds. Under what name these birds were recognized in the western world was to me at the time a matter of some dubiety; but on since paying a visit to the attractive gardens of the Zoological Society of London, I at once recognized in their precincts my magnificent, long-legged, wading friend of Mongolia. The species in question is known as the Mantchurian Crane (*Grus montignesia*, Bp.).[1] The journey was made memorable to me by the spectacle of several striking mirages. In one of them the optical illusion was so complete that for a time we all believed that we were approaching a large sheet of water. As the reflection was vertical, the objects which we saw reflected were of course reversed, as they would have been if mirrored in a lake.

There are few countries in the world that are so well watered as China. Probably the only country which can at all compare with it in this respect is the United States of America. There are three principal rivers, the Yang-tsze Kiang, or child of the ocean; the Hoang Ho or yellow river, and the Chu Kiang or pearl river. The largest of these is the Yang-tsze Kiang, or child of the ocean. Its source is in the north west of Great Thibet, whence it flows in a direct line with the neighbouring range of mountains, until, by a flexure towards the north, it enters China proper, through the very centre of which it pursues its course, skirting extensive and fertile plains, and emptying itself finally into the Eastern sea. Its length is said to be nearly two thousand two hundred miles. Its breadth may be estimated in some parts at a mile and a half. At a distance of one

[1] "It is much to be regretted," says the official *Guide to the Gardens*, "that only one individual of this fine crane is now left in the Society's collection. No more valuable present could be made by the Society's correspondents in China than additional specimens of this species."

hundred miles from the sea, it is almost three miles broad. This noble river is studded with alluvial islands, the largest of which, Tsung-ming, situated at its mouth, is not less than sixty miles in length and eighteen in breadth. The banks of the Yang-tsze are crowded with towns and villages, the most famous of which are Nankin, and the new treaty port, Hankow. A large export and import business is now carried on at Hankow between Chinese and European merchants.

The Hoang Ho or Yellow River takes its rise in Chinese Tartary to the north of the mountains of Thibet. Its course is very tortuous. Making a great bend in a northerly direction, it pursues its way for many miles beyond the Great Wall into Tartary. It again enters China Proper at Loo-Meoo-Voan, and, flowing nearly four hundred miles in a southerly direction, divides the provinces of Shan-si and Shen-si. Near latitude 35°, it makes a sharp turn to the eastward and flows through the provinces of Ho-nan and Kiang-soo, until it mingles its waters with those of the Eastern Sea. The current of the Hoang Ho is very rapid, and it is subject to frequent overflowings. A short time ago, in the vicinity of Howchiatin, it burst the vast embankments by which it was restrained. The destruction of life and property was immense. The officials and inhabitants of Howchiatin were very active in replacing the embankments, and the work must have been speedily effected, for in the *Pekin Gazettes* of the 23rd and 24th of April, 1872, we find memorials to the Throne from the Governor of the province of Shan-tung respecting its completion. In an edict subsequently issued by the Emperor, the Governor of Shan-tung was highly commended for the zeal and ability he had displayed, and thirty other mandarins were honoured with titles and peacock's feathers. With the view of appeasing the river-god, the Emperor sent him as an offering, six sticks of incense. Taking into consideration the sinuosities of the Hoang Ho, it cannot, in point of length, be far inferior to the Yang-tsze Kiang.

The Chu Kiang or Pearl River, or, as it is more frequently called, the Canton river, is not nearly so large as the Yang-tsze Kiang or the Hoang Ho. It is, however, a river of considerable length, and is of great importance. Innumerable vessels of all

sizes, and of almost every kind of naval architecture, trade on its waters, and carry rich freights of almost every kind of merchandise to different parts of the provinces of Kwang-tung and Kwang-si. There are, strictly speaking, three branches of this river, namely, the great western branch which is called the Kan Kiang; the Pei Kiang or northern branch; and the Tong Kiang or eastern branch. Until 1859, the Kan Kiang or western branch was, except by name, quite unknown to foreign residents in China. In the course of this year, a gun-boat expedition organized for the purpose of surveying it, penetrated as far as the prefectoral or frontier town of Woo-chow Foo in the province of Kwang-si. A very correct chart was the result. The Kan Kiang, the course of which I followed to the district city of Teng-yune, which is fifty English miles beyond the prefectoral city of Woo-chow Foo, flows through mountain scenery of great grandeur.

At some points of its course the mountains form narrow gorges. At others they admit of the river spreading into lakes, as large as those which add so much to the beauty of Cumberland and Westmoreland. One of its most magnificent gorges is that which foreigners call the Shu-hing pass in consequence of its close proximity to the prefectoral city of Shu-hing, the ancient capital of the province. The Chinese call it Foo-yung-hap. It is four miles in length, and is formed by mountains eighteen hundred feet high. Between their rugged and almost precipitous sides the waters rush with the impetuosity of a vast mountain torrent. After passing the frontier city of Woo-chow Foo, or Eng-chow Foo, as it is sometimes called, the voyager arrives at the first of the eighteen famous rapids. During the journey to Teng-yune I had to pass over nine of these cataracts. They are formed of extensive ledges of basaltic rocks, by which the river, certainly a mile in breadth, is traversed at intervals. At such points the navigation is attended with considerable risk. The narrow passages by which vessels can pass and repass with comparative safety are indicated by beacons, or cairns, erected on the rocks in the bed of the river. In the rainy seasons the junkmen must find it almost impossible to tow their vessels against its torrent. The well-manned craft in

which I sailed, did not, in the dry season, make more than ten English miles per day. According to Chinese accounts, the names which are given to the Canton or Pearl river are "legion," almost every reach having its peculiar name. For example, the portion which extends from Whampoa to Bocca Tigris is called Foo-moon, that which flows from Canton to Whampoa is termed the Pearl river; that which flows from beyond Shek-moon towards the provincial capital, is known as the Covetous river; and the famous branch of the river, known to foreigners as the Macao passage, is called the White Goose river by the Chinese. The singular designation of the Covetous river carries us back many centuries, when it was believed that every one who drank its waters, or used them for culinary purposes, was in danger of becoming possessed by an irresistible desire to appropriate the goods of others. No well-principled person would drink of the Covetous river. In the reign, however, of Kien Wan, of the Tung-Tsin dynasty (A.D. 366), Woo Yan-chee, the Governor of the province of Kwang-tung, resolved to prove to the people the absurdity of such a notion. He proceeded in solemn state to Shek-moon, and publicly drank copious draughts of the dreaded water. By a subsequent faithful discharge of the duties of his responsible office, he succeeded in convincing his superstitious subjects, that, although he had done so, he was still able to respect the distinction between *meum* and *tuum*.

Amongst rivers of less note, perhaps the most important are the Peiho, the Min, and the Shanghai, which are open to foreign ships. Not one of the numerous rivers of China probably flows through scenery more singularly beautiful than that through which the Min directs its course. Of what may be termed mountain rivers, there are vast numbers, most of them more or less navigated by boats or vessels of light draught. One of the most interesting streams of this kind in the South of China is that upon the banks of which stand the district cities of Loong-moon-yune, and Tang-sheng. It empties itself into the Canton river at a point not far from the Polo temple in the vicinity of the port of Whampoa. On one occasion, I spent seven days upon this river. Its rapids are, I think, more formidable than those of the western branch of the Canton river.

They seemed to me to realize the familiar descriptions of the rapids of Canada and America. Another mountain river which I navigated is that on the banks of which stands the town of Kin-tee-ching, so famous for its potteries. This stream empties itself into the Poyang lake. In its course from Kin-tee-ching to Kwan-gan, it is inclosed by mountains, some of which are from eighteen hundred to two thousand feet high. At one part of its course it assumes the appearance of a small lake. When travelling in Inner Mongolia, I forded several shallow mountain-rivers, and was greatly impressed with the grandeur of the scenery through which they flowed. One of these streams, called, I believe, the "Opposing river," is so sinuous in one part of its course where it meanders between high lands at no great distance from each other, that in one day's travel I had to ford it not less than thirty times.

The canals of China are very numerous. The Grand or Imperial Canal, which is by far the most important, was constructed as early as the seventh century, and in the thirteenth century it was extended. It traverses the great and fertile plain in the north east of the Empire, which I have already described. Commencing at the town of Hang-chow Foo, 30° N. lat., it flows—for in very few places can it be said to be without a perceptible current—over a distance of seven hundred miles to the city of Lin-tchin Chow, where it unites with the river Oo Ho. Its breadth is at some points very considerable, in other parts it is very narrow. So numerous are the drains and creeks which have been made to communicate with it at many points of its course, that it plays a most important part in the drainage and irrigation of the surrounding lands. Like all the rivers of China, its banks are lined with cities, towns, and villages. Owing to the extreme richness of its soil, and the advantages which it derives from internal navigation, the great plain through which it passes, has become one of the most thickly inhabited and flourishing parts of the Chinese empire.

The rivers and canals are guarded, at many points, by high banks, with the view of preventing inundations. These embankments—some of which are constructed of earth, others of stone—are standing monuments of the energy and enterprise of the

Chinese of past ages. On various branches of the Canton river I have seen many vast works of this nature. The most important are at Lew-ko-koong, Kok-ki, and Chuk-kee-tow. Near Si-chu-shan there is a large mud embankment. It was for many years kept in repair by the interest arising from the sum of eighty-thousand taels, which was deposited for this purpose by the emperor Ka-hing, at a high rate of interest, in the numerous pawn shops of Canton. Not long afterwards, a rich citizen of Canton, named Eng Yune-lan, expended one hundred thousand taels of silver in strengthening this mud embankment by facing it with stones. The emperor Ka-hing rewarded him with high literary rank. Not far from Canton there is a similar embankment called Sheak-kok-why. Were this to give way, the waters of the Pearl river would—so say the Cantonese—inundate the western districts of their ancient city. I saw other dykes of this kind at Foong-lok-why and Sze-mi-kow in the silk districts of Kwang-tung. To reach the top of these banks from the river, one has in some cases to ascend sixty or seventy granite steps. The vast plains through which the Yang-tsze directs its course are protected at intervals by embankments of a similar nature. A party of travellers who in 1861 endeavoured to go overland from China to India, described themselves, in a letter to the editor of the *North China Herald*, "as reaching the immense plain, which, indeed, may be said to extend the whole distance from Hankow to the north side of the Yang-tsze," and finding it "so low that inundation is only prevented by the existence of embankments (enormous works) of great age." These embankments occasionally give way, and when they do so the results are most calamitous. In the thirteenth year of the reign of the emperor Taou-kwang, an embankment named Sheak-kok-why, which incloses a branch of the Canton river, gave way, and the flood extended as far as the streets of the western suburbs of Canton. In the twenty-third year of the same reign, a bank, named Lew-ko-koong, which confines the river Han to its course through a portion of Kwang-tung, gave way, and the waters of the Han deluged the entire district of Hoi-yong. The emperor is said to have advanced the munificent sum of twenty-four thousand taels for the repair of this embankment. In 1864, this embankment

once more gave way, and the waters swept several villages from the face of the earth. A box which was floating on the surface was found to contain a male child of a few months old. By the side of this babe, who was asleep, a Chinese purse containing ten dollars had been placed, doubtless by anxious parents, for the support of the hope of the family. The rivers and creeks often overflow their banks, owing to the periodical heavy rains. In 1871 there was great distress in various parts of the empire from this cause.

In the northern part of the empire there was great distress during the same summer owing to the incessant rains causing rivers to overflow. A "Hongkong tourist," writing to the editor of the *China Mail*, from Tien-tsin on the 25th of August, 1871, says of such an inundation:—

"About twenty-five miles up the river its fearful ravages are seen in fallen houses and flooded fields; but it is only on nearing Tien-tsin that its extent can be appreciated, where beyond the raised bank there is nothing to be seen indicating dry land save a few trees and clay cones indicating the burial-places of the dead, or a small island with the broken mud walls of deserted houses. On our right and left as far as the eye can reach one can see nothing but a vast expanse of water, dotted here and there with the sails of trading junks that have left the tortuous course of the river, and are sailing in a direct course for Tien-tsin. It requires but one or two incidents to convey an idea of the suffering of the poor villagers. It was raining heavily during the entire day. I noticed at one place a group of houses that had fallen down, and among the damp clay ruins I could see a miserable woman and her children crouched beneath a mat covering, exposed not only to the damp of the cold clay, but to the drenching rain that filtered through the temporary cover. It requires no effort of fancy to picture the sufferings of these poor creatures, deprived of shelter from the rain and the cold night winds, and of the means of sustenance. This is but one instance among thousands, and the result has, in some cases been but too clearly shown in the bodies that have been seen floating down the stream. The richest crop in many places is lost—the crop on which the people depend for food and fuel during the winter. Gardens and orchards are submerged, and their position only indicated by the withered branches of the peach trees that rise above the water. Horses and cattle are seen clustering on small islands, where the last blade of grass

has been consumed, or wading in the water seeking in vain for food.

"Thousands of the suffering villagers have flocked to Tien-tsin, and have sought a temporary shelter on the walls, where they are furnished with twenty cash a-day a-piece, and a small supply of food.

"One of the most revolting aspects of the flood is that around Tien-tsin. It literally submerges a *plaine des tombeaux*, where tens of thousands of graves have been disturbed by the watery element. We saw coffins adrift, and coffins fixed down with stakes to the plain and moored to trees; and in some instances, they have been seen burst open and the contents distributed. When one reflects that this is the water used by all, it makes one tremble to think of the probable results of imbibing such impurity.

"I will now conclude my letter by suggesting that the matter should be placed before the wealthy Chinese of Canton and Hongkong, with a view to their contributing something for the relief of their suffering countrymen of the north, and that if an effort is to be made it should be done promptly to prevent the ravages of the flood being followed by famine."—*China Mail, Hongkong*, Sept. 9, 1871.

Meanwhile, his imperial Majesty Tung-chee, alarmed at the incessant rains, issued an imperial edict in which the princes of the blood royal were commanded to offer sacrifices and prayers for fine weather at various temples; and the Emperor arranged to do so himself at the "Temple in honour of the Highest."

Another imperial edict, on the memorial of one Ha Tung-shin, ordered a day of universal prayer to the gods on the 20th day of the eighth month (Sept. 4, 1871), and directed that officials should dole out alms with a liberal hand to the sufferers in their respective districts. Imperial messages were sent to all judges and magistrates requesting them to be merciful in the administration of justice, and to enter upon all cases for trial without any further delay, in order that innocent persons might be set at liberty.

Not a few of the rivers are regarded as sacred, and sacrifices of a sheep and a pig are offered to them, in some instances twice annually. To each of these rivers an imperial communication is at the same time addressed. This is read aloud by a herald in the supposed hearing of the genius or spirit of the river, and

is then cast into the flames of a sacred fire, with a view to its being conveyed officially to the spirit.

So far as I know, the only river on which a bore or tidal wave occurs is the Tchen-tang, near the mouth of which stands the important city of Hang-chow. The height of the wave increases by degrees until it reaches the city of Hang-chow, when it subsides. No junks can stem this vast rolling wall of water, which is sometimes ten, sometimes as much as fourteen English feet high. It occurs at spring tides only, and more especially at those which flow during the seventh month of the year, so that the Chinese are, of course, able to calculate on its coming, and to save themselves and their craft from destruction.

Many of the rivers are interrupted in their course by picturesque waterfalls. At a village called Pak-shum-chi, in the Tsung-fa district of Kwang-tung, a stream falls from a height of two hundred English feet. In the dry season of the year its volume is exceedingly small. Water from this stream is conveyed by long lines of bamboo tubes to the doors of the inhabitants of the village. Near the Poyang lake, and about four English miles from Nankan Foo, the capital city of the prefecture of that name, I saw two waterfalls formed by streams rushing over the precipitous sides of the Loo Shan mountains. The water forming what the Chinese call the Greater Fall, sweeps in an unbroken torrent over a rock two hundred feet high. The Lesser Fall is equally high, but it is not so grand. Its waters are interrupted in their descent by a rocky projection. These falls ought to be visited either during the former or the latter rains. In the dry season they are not by any means imposing. The summit of the Greater Waterfall is reached by a climb of one thousand two hundred feet up the almost precipitous side of a spur of the Loo Shan range, and it commands a magnificent view of the Poyang lake, and of the valley by which at this point the Loo Shan mountains are approached. At the foot of the Lesser Fall there is a pool clear as crystal, from which the water gently glides over rocks to the Poyang lake. Near this pool, a Chinese bower affords one a pleasant shelter from the rays of a burning sun. Chinese characters, expressive of the grandeur and sub-

limity of the surrounding scenery are carved on the rocks. At the foot of the smaller fall, there was once a large Buddhist monastery, the ruins of which still testify to its former extent and beauty. There are ruins of a Buddhist monastery at the top of the Greater Waterfall, and in these we found two or three friars seeking an asylum from the cares of the world. Near Snowy Valley, which is in the Fung-hwha district of Chit-kong, there are three waterfalls. The first, which is immediately below the valley, is two hundred and forty feet high; while the third, further on, is about four hundred feet high.

Of the lakes of China, which are very numerous, the principal are the Poyang Hoo, the Toon-ting Hoo, and the Tai Hoo. The two former are on the south bank of the river Yang-tsze, the Poyang being in the province of Kiang-si, 116° E. long., and the Toon-ting Hoo, in the province of Hoonam, 113° E. long. As they closely adjoin the river Yang-tsze, they form a receptacle for its superfluous waters, and prevent its inundations being so extensive as those of the Hoang Ho. The Poyang lake is said to be nearly three hundred miles in length during the rainy season, and as it receives the *débris* and superfluous waters not only of the Yang-tsze Kiang, but of other rivers of less magnitude, a great portion of the country by which it is bordered is a perfect morass. This is especially the case on the north-east margin of the lake, and it accounts for the absence of luxuriant vegetation, which the traveller naturally expects to find in a country verging so closely on the tropics. The waters of this lake are sometimes lashed by sudden tempests into a sea of foaming billows. Indeed, so great is the violence with which they roll against the bank on which Nan-kan Foo stands, that a strong stone harbour of refuge for vessels has been provided. In the dry season the waters abate with great rapidity, and the Poyang Hoo resembles not so much a lake as a river winding its course towards the Yang-tsze between low banks of mud. From the summit of the Shang-gang pagoda, in the vicinity of the prefectoral city of Yan-choy, an excellent view is obtained of the vast extent of land in the vicinity which is under water during the wet seasons of the year. In the dry season Chinese peasants—the servants,

probably, of the proprietors of the neighbourhood—erect huts of straw on the land from which the waters have retired, and set themselves to cut down the coarse grass and reeds which a rich alluvial deposit yields in very great quantities. These are piled before the huts in stacks, which are afterwards removed in boats to the neighbouring towns or villages, and sold as fuel for the winter months.

On the waters of the Poyang lake are abundance of wild fowl, chiefly geese, ducks, teal, divers, and pelicans. Great numbers of these are captured by native fowlers, and exposed for sale in the markets of the cities which stud the banks of the Yang-tsze Kiang. For the purpose of capturing these birds the fowler has recourse to very singular methods. Sometimes he fixes two gingals in a boat which is constructed to sit low in the water, and, laying hold of the stern, wades or swims as the case may be, gently pushing the boat towards the wild fowl. When he has come within gun-shot, he discharges his gingals into the midst of the birds by means of a long fuse. At other times the fowler floats a number of baskets on the water, and when the wild-fowl have become used to them, and swim close to them without fear, he covers his head with a similar basket and wades into the lake. By a gradual approach he tries to get into the very centre of the flock, and then he suddenly stretches out both hands, and generally succeeds in capturing a brace of them, which he at once deposits in a creel on his back.

The Toon-ting lake is two hundred and fifty miles beyond the Poyang Hoo, and, therefore, six hundred and fifty miles from the sea-coast. A great many streams empty themselves into this lake; but as their waters are not impregnated with so much sand and clay as those which flow into the Poyang lake, their banks are not so sterile and unproductive. The lake is studded with islands, and one of these which I visited is evidently regarded by the Chinese as a very sacred spot. It contains many temples in honour of the religion of Buddha, and numerous priests of the sect live on the island. Their duties consist in serving the altars not only of Buddha, but those—and there are several of them—in honour

of the Toon-ting Wong, or king of the lake. From the highest point of the island, which is very undulating and intersected by neat paths, a very fine view of the whole may be obtained. I observed the tea-plant growing in great profusion, and the friars kindly prepared us cups of the refreshing beverage.

There are many Buddhist shrines on what is called the Golden Island. The tea-plant grows here also in large quantities, and as tea grown in this locality is said to promote longevity, a quantity of it is forwarded annually to the palace at Pekin for His Imperial Majesty.

On the occasion of our visit to the Toon-ting lake, my companions and myself were attacked by an infuriated mob, and narrowly escaped being killed. Returning from a sail on the lake, we entered Yo-chow, the prefectoral city, which stands at the head of it. As we walked through the streets we were followed by a vast crowd of young men and boys, who, for no reason that we could conceive, were very angry at our presence. At a certain ward of the city, the houses of which had been destroyed during the rebellion, they called out "Kill the foreign devils," and suiting the action to the word mercilessly pelted us with brickbats. My companion fell to the earth, and how it was that his skull was not fractured by the missiles which were literally showered upon it I am at a loss to say. On his recovering his feet we rushed, hotly pursued by the mob, into the house of a Chinese gentleman, who, for our greater safety, lodged us in the rooms set apart for the female portion of his household. The ladies were not abashed at our unexpected presence, but were full of interest in our safety. The mob continued their violent assault on the house, and we thought it advisable to escape to the Yamun or official residence of the Prefect of the city. We quitted our retreat by the back entrance. Our assailants, however, who were apparently determined to make an end of us, were immediately on our track, and on our way down a slight declivity they favoured us with such a shower of brickbats that on reaching the foot of the hill, we were somewhat surprised to find ourselves in the land of the living. At this crisis, an official who chanced to pass in a sedan chair, alighted and came to our rescue. We were escorted by this officer to the Yamun of

the Prefect. That dignitary received us kindly, and lodged us for protection in a room within the porch of his residence. By and by the mob outside the gates, which were closed against them, became more furious, and the Prefect, fearing lest they should force an entrance, ordered us to be removed to a room in the centre of the Yamun. Even here, however, we were not considered safe, and we were eventually lodged in the private apartments of the Prefect himself. At half-past nine o'clock, the night being very dark, we were conveyed—having previously, at the suggestion of the Prefect, put on a few Chinese garments —by a back way which led through some deserted gardens to the Yamun of the military mandarin, or commandant of the city. This officer, who apparently had few soldiers under his command, took us in charge, and a procession having been formed like that by which Chinese officials are escorted to and from a city, we were carried out of Yo-chow in sedan-chairs of state with all the blinds drawn. Beyond the gates a small open boat was waiting to take us to our junk. So soon as we were safely on board she weighed anchor, and carried us in the darkness to a more friendly port. This occurred in November, 1865, and on the twenty-fourth day of the August preceding, a French priest had been deliberately murdered by an infuriate mob in a city not very far distant from Yo-chow. He sought refuge as we did in a native gentleman's house. Feeling, however, that his position was not safe, he left it with the view of going to the Yamun of the Prefect. On his way thither, he was stoned to death.

At the south of the province of Kiang-soo I visited the large oval-shaped lake of Tai Hoo. The circumference is estimated at two hundred and sixty miles. The country by which it is surrounded is most interesting. To the north of the lake is an extensive cotton district, whilst the lands bordering on the south-west are famous as green tea and silk districts. The plastic clays of which the best porcelain is made are found in this vicinity as well as at Kin-tee-ching on the banks of the Poyang lake.

In the course of my travels I visited several lakes besides these three principal ones. Many of them, although com-

paratively speaking, insignificant sheets of water, are very picturesque. They reminded me of those charming little lakes for which my native county, Cumberland, is so justly famous. None of these smaller lakes, however, gratified me more than one which is near the city of Hang-chow. On three of its sides this lake is inclosed by high lands, and on the remaining side stand the walls of Hang-chow. A singular-looking pagoda overlooks the water from the side of a hill, and on the south-west bank there is another erection of the same kind. The latter is apparently of great antiquity. On the smaller of the two islets in the lake stands a neat China building, in which the Emperor Kien-lung Wong is said to have resided when he visited Hang-chow. In front of this palace, and abutting on the lake, is a stone esplanade which forms an extensive walk. From the mainland to the island in the centre, a good broad pathway leading across, two ornamental stone bridges has been constructed. Whether this road was made in honour of this Emperor's visit I was unable to ascertain.

Three of the lakes of China are, I believe, regarded as sacred. State worship is paid to the spirits who are supposed to preside over them, and a sheep and a pig are sacrificed on such occasions. An imperial communication addressed to the genius of the lake is also read aloud, and afterwards committed to a sacred fire. The three lakes which are thus honoured are the Toong-ting, in the district of Pa-ling, in the province of Hoonam, the Poyang, in the district of Poyang, in the province of Kiang-soo, and the Hoong-chak, which is in the same province.

The geological formations of this great and interesting country are as yet not generally known. It is a subject, however, upon which a learned German baron is now throwing much light.

Until the last few years, the great jealousy which the Chinese entertain towards foreigners prevented the latter penetrating beyond the ports thrown open by treaty. Since the last war, however, the foreigner lives under a new *régime*, which admits of his travelling, though not without danger, from north to south and from east to west, of the vast empire which for centuries was closed against him.

As an illustration of the dangers to which travellers are exposed from attacks by robbers in many of the wild and mountainous districts of the interior, I venture to introduce here an episode of travel, the incidents of which are not likely ever to be forgotten by those of whom they are related.

In 1862—on the 12th of December—the Rev. John Preston, of the English Wesleyan Society, the late Rev. W. S. Bonney, of the American Presbyterian Board, and myself, set out from Canton, on an excursion into the interior. Our intention was to go through the north-west of the province of Kwang-tung, and to enter the province of Kiang-soo by the wild gorge ravine, called the Dragon's Neck. During the first week, our journey was very successful. On reaching the city of Tsung-fa, we were warned by the chief magistrate of the district on no account to proceed further, as the country beyond was infested with robbers. Thinking, however, that it was the usual cry of "Wolf! Wolf!" when there was no wolf, or that the mandarins wanted to keep us back, we pushed on. On nearing the long gorge or ravine of the Dragon's Neck, which is five English miles in length, we were stopped by the elders of a village, who told us on no account to pass through the Dragon's Neck without an escort, as only three days before two Chinese wayfarers had been robbed and murdered, so that, to prevent the robbers from lurking in the brushwood, they (the elders) had caused portions of it to be set on fire. We replied that we were prepared to place ourselves under their protection. They immediately offered us thirty armed braves to escort us through the gorge to a town called Huet-tee-pie, adding in the same breath that we must requite the services of each brave by a dollar. This demand put a new complexion on the matter, as we intended to go a long distance. Feeling that thirty dollars would be too great a drain upon resources which it was necessary for us to husband, we decided not to avail ourselves of the proffered protection, and went our way. The gorge was safely traversed, and we were congratulating ourselves, and inclined to hope that we had passed the most dangerous part of our journey. On our arrival at Huet-tee-pie, we were not well received by its inhabitants. Many of them—I must explain that this was shortly after the

occupation of Canton by our troops had come to an end—were rude to us, and all appeared to refuse us ordinary hospitality. Indignant at their conduct we remounted our horses, and our party of five, consisting of Mr. Preston, Mr. Bonney, and myself, and two servants, rode onwards, hoping to reach some hospitable farmhouse, where we might spend the night. We had not ridden more than three or four miles when this hope was realized, and we found excellent accommodation with a benevolent Chinese farmer. Although we had provisions with us (for travellers in China generally find it advisable to carry food), this good man insisted on killing the fatted calf for us, in the shape of fowls, ducks, and one of his pigs, and did everything in his power to make us happy and merry. His children, too, greeted us on our arrival with evident pleasure, and gazed with wonder for the first time on men from the west. During the evening, a report having spread throughout the neighbouring hamlets that foreigners had arrived, many persons assembled at the farmhouse solely to see the barbarians. During the conversation between us and our visitors, we noticed four or five villainous characters in the crowd whose presence augured no good, and who probably wanted to gain information about our movements. The general opinion of the crowd seemed to be that we were travelling merchants, going to distant markets to expend much capital in the purchase of Chinese merchandise. On the following morning at eight o'clock, we remounted and proceeded on our way, accompanied, for better protection, by a brave or militia man. When we had ridden some eight or nine miles, we were travelling in the following order. Preston was riding ahead attended by the servants and the brave; I followed at some little distance, and Bonney was not far behind me writing up his notes of travel. It was a fine genial day, and on either side of the road rose the sloping sides of hills covered with coarse grass. Presently the sound of angry shouts reached us, and looking ahead we saw that Preston had disappeared round a turning where the straight line of the road was interrupted by a deflection in the shape of the letter V. There could be no mistake, however, as to what had occurred. The shouts were plainly, "Kill him! kill him!" and they seemed to come from an appalling number of throats. We

afterwards discovered that the robbers were twenty-five in number. I at once rode forward, the brave who had accompanied us deeming it his duty to ride with equal promptitude in the opposite direction. When I reached the scene of disaster, I became the centre of a circle of muskets which were pointed at my head, and when Bonney came up he was immediately subjected to similar treatment. Each captive had now to deal with his own captors, and a man of villainous aspect came up to me and said in truculent tone, "I want your clothes." I replied that if he wanted them he must take them off my back, for I would not give them to him. He at once commenced operations by trying on my hat, but it did not fit him and he flung it on the ground. He proceeded to remove my coat and waistcoat, and after closely inspecting the latter, a clerical vestment in which I had often addressed my people, he evidently came to the conclusion that it was a garment better suited for him than for myself. Putting it on, and buttoning it up to the throat, he resumed his operations on my dress, stating that he must have *Wong-Kum*, *Wong-Kum* (yellow gold.) Finally he left me standing in what may be termed the garb of old Gaul; strange to say, behind his back, the captain, who had been watching both victim and robber, indicated by energetic and friendly gesticulations that I should offer no resistance to his subordinate's proceedings. This gave me hope when matters seemed tending towards a fatal issue. Presently, however, a sinister-looking robber, whose cadaverous and lantern-jawed face was made more repulsive by a white bandage which was bound round it, stepped up to me and said with a leer, "He's had your clothes; now I am going to have your life." He raised his gun, and whilst he was on the point of drawing the trigger, a very faithful servant of mine, named Awa, since dead, seized hold of the barrel and pushed its muzzle away from me. Still holding on to the gun, Awa begged and entreated the robber on no account to shoot me. The earnestness and energy with which this faithful man pleaded for the life of his "good master," as out of a full heart he called me, saved my life; and since then the thought has often recurred to me that, if I could preach for Christ with the self-forgetting earnestness with which Awa pleaded for me among the

mountain robbers, I would surely turn many sinners from the broad road. The robbers now marched us across a hill, five taking charge of each prisoner. In crossing a brook, Preston had a very severe fall and was much shaken, and he had scarce recovered himself when he fell again. As we proceeded, Bonney's guard began to discuss the expediency of getting rid of their prisoner at once by killing him; and our friend told us that it was evidently time for us to make our peace with God. He requested Preston to offer up a prayer aloud in which we might silently join as we were marching along, but Preston shaken by his fall begged me to undertake the duty. While I was in the act of praying, the robber who had stolen my clothes, and who doubtless thought it likelier that I was imprecating vengeance upon the heads of our captors than lifting up my voice to the God of mercy, dealt me a severe blow on the head with an oaken stick which he had taken from Preston. At this stage another band of robbers appeared in view on the same side of the hill which we were descending. They were beginning to take to flight in the belief that the gang who had captured us were Chinese villagers who had armed themselves and come out against them, when some of our captors called out that we were prisoners, and that there was no occasion for alarm. They proved to be a distinct band. No sooner had we come up to them than the leader asked the captain of our gang why he had not shot his prisoners, and, without waiting for a reply, he covered Preston and myself, who were standing close together, with his gun Again, it seemed as if the end was near, and I said to Preston, "You and I have to die together; let us stand true, and fall as we ought to fall." No sooner were the words uttered than the captain of our gang, who from the first had shown a singular interest in my preservation, ordered that we were not to be shot. The bands then separated, and we continued our march into the valley. On our way we passed a cavern which, from the fire outside, where cooking had evidently been going on, seemed to be the haunt of the band. After a little hesitation as to whether they should halt here, the robbers proceeded till they reached the bottom of the valley, where a distribution of our property was commenced. The fellow who had taken nearly all my

clothes, and who was now conspicuous in my high-breasted waistcoat, again came up to me. He had found no yellow gold —for we carried that in our portmanteaus—and, if I did not at once give it up to him, he would club my brains out. Suiting the action to the word, he aimed a blow at my head. I put up my right arm to ward it off, when the captain of the gang rushed before me, thrust back the weapon with both hands, and wrested it from my tormentor. At this point a new danger threatened us. The band who were dividing the spoil quarrelled amongst themselves, and high words were quickly followed by threatening gestures. They presented their guns at each other, and a scene of bloodshed seemed imminent, in which it was not likely that we would be spared. Suddenly, like a storm in summer, their anger seemed to cease, and they prepared to resume their march. Without us? It would seem so; yet we could hardly credit the welcome possibility. Making no remark, and with a rough and ready, though not unkindly, action, the captain of the gang flung my coat at me, and we soon saw the lessening forms of the robbers on the opposite hill-side. At last we were alone in the valley.

We now began to retrace our steps. One of the party was so overcome by the fatigue of the ascent and the perils through which we had passed that he begged us to rest a little. But we pointed out the necessity of going on at once, lest the robbers, disappointed with their booty, should return and wreak their vengeance on us, and he nerved himself for the ascent. We moved on, following the direction in which we had come as closely as we could. On reaching the top of the mountain we made a halt; but we had no sooner seated ourselves than we heard a war-whoop, and looking back we saw the other band of robbers in the distance. Clearly, the only course was to move on faster. After some time we came to a point where the long coarse grass on the mountain side was pressed down in two directions, and left us to choose between two tracks. Our Chinese servants were decidedly in favour of one of these paths, and as I was not less decided for the other, a discussion arose. Eventually, although my friends urged that the Chinese servants were likely to know better than myself, they yielded to my representations,

and resolved that we should keep together, allowing the servants to go by the other route. The party accordingly divided; but we had not gone more than a hundred yards, when Bonney rushing forward and picking up some sheets of paper which were lying on the ground, exclaimed, "We are on the right path." It appeared that these sheets of paper were copies of the Lord's Prayer in Chinese characters, and that he had given them to his robber guards when they were so earnestly discussing the propriety of killing him, to convince them that they had not captured travelling merchants, but ministers of religion. The robbers had thrown them roughly on the ground, and thereby unwittingly rendered us this great service. It was an almost literal fulfilment of the royal Psalmist's words—"Thy word is a lantern unto my feet; and a light unto my paths."

Presently we reached the place of attack, and on one of our servants kicking over one of the hampers which the robbers had left behind, we found to our surprise a bottle of sherry which had formed part of our *impedimenta*. Never surely was sherry more prized than that which our careless captors had left behind.

But our troubles were by no means over. On the way back we halted at the house of the hospitable farmer with whom we had lodged, and who was truly sorry for us. We soon pushed on to Huet-tee-pie. At this village a rough crowd quickly gathered, and we were taken into an opium shop, which was immediately filled with the natives, rushing into it after us in their eagerness to see the Englishmen with the naked legs. We managed to get off, and when we had got as far as the market-place, after much rudeness from the crowd, it was suggested to us by some of the leading men of the town that we should stand upon a trestle to gratify the people. Whether wisely or not I refused, declaring that I would not be put up like an ox for exhibition. Managing to make our way out of the inhospitable village, we came to a farmhouse, occupied by a major of braves or militia, of the clan or family Ho, and which, like all the farms in this lawless neighbourhood, was constructed as a fortalice. We asked him to let us pass the night under his roof, a request he at once granted, telling

us that he had heard of our misfortunes, and that he would willingly render us any service which lay in his power. Meanwhile a crowd of stragglers and inhabitants of Huet-tee-pie who had followed us, collected round us as we were sitting in the lower room of the house, and Preston, who said he felt that his mind was unhinged by the events of the day, was enabled, by the kindness of the host, to retire to an upper chamber. In the evening we dined off buffalo flesh, which was very coarse; but the quality of the meat was amply compensated for by the quantity of excellent vegetables and rice which were served with it. At night, while I was in bed, the elders of the village, who had come to consult with the major what steps were to be taken, entered my room, and carried on their discussion in low whispers. About one in the morning, before they left, they informed me that they had agreed to send us safely out of the district under an escort of thirty braves. When they had gone, and just as I was beginning to realise how grateful were the darkness and quiet after so much excitement, I heard the footsteps of one stealing softly into my room on tiptoe. On calling out, Who goes there? I at once received a reassuring reply. "Massa, massa, b'long my (it's me), Awa, Awa." It was my faithful servant. "You no got trows," he proceeded to say, somewhat complacently, I thought, considering the nature of the statement—"You no got trows; that tief he take all my chow-chow (baggage), but I got one pair clean trows. I see that bobbery (I foresaw the mess). I chop chop (quickly) get that clean trows out of my basket, and put inside my jacket. That tief man no see. You got no trows. My pay you (I give them to you). Truly this trows number one clean O! Have wash, have wash. No fear. Number one clean O!" I got up and, well assured of the truth of his remarks, put on the Chinese trousers.

At breakfast we reassembled. Bonney had occupied the same room with Preston, who was now much better, although he had suffered a great deal. The major reported that the resolution to which the elders of the villages and himself had come, viz., that we should be placed under the protection of an escort of thirty braves, and conducted in safety through the Dragon's

Neck. Strongly impressed with the idea, however, that dangers might await us beyond the gorge, we resolved to go to the nearest district city, and throw ourselves into the hands of the county rulers. Mr. Ho then agreed to escort us to Loong-moon-yune. Passing through a bold and romantic country, not unlike the Highlands of Scotland, we found on reaching the city in question that the district ruler was absent.[1]. His deputy, however, received us courteously and entertained us kindly, expressing great sympathy. He also provided us readily with board and lodgings, and procured clothing for us; and before we set out on our way back to Canton, bought for us certain articles of which we stood in need—to wit, haircombs, tooth-brushes, and chopsticks. During the interview in which we gave an account of our misfortunes to this deputy, we spoke in the Kwang-tung dialect, and an interpreter was present to render the narrative to this official in the mandarin or court dialect. We did not of course think this strange, as the two dialects are very dissimilar. We were, however, not a little astonished shortly afterwards, when one of the elders of the city, or at any rate one of the leading men of Loong-moon, who had come in during our audience, began conversing freely with the mandarin in the very dialect for which he had just required an interpreter. In fact, the mandarin was himself a Canton man. The incident was singularly characteristic of Chinese officialism.

The deputy provided two boats for us, one for ourselves and one for our servants; and on the following morning we embarked for Canton, the mandarin himself accompanying us. Our course was down a mountain torrent, and the frequent rapids we had to shoot prevented the journey from being monotonous. But there was little danger of monotony. We were passing through a district the people of which were keenly smarting with resentment at the recent occupation by English troops of Canton, the pride of the southern provinces of China. When boats passed us, their crews execrated us. At one city at which we stopped in order to purchase provisions (the mandarin catering for us

[1] The county ruler, Ming-Tai-Loo-Yae, had gone to a town some twenty miles off to hold an inquest on the body of a man who had been killed in a brawl which took place at a theatre.

and defraying all expenses), the people attacked us, and before we could push off into deep water, one of the sailors had his foot injured by a stone. After this the mandarin said that we must not expose ourselves to observation, but so soon as we had taken our morning bath, we must retire and remain under cover.

This official was somewhat of a character. I well remember one of our conversations with him on the social position of women in China. I pointed out to him that Christianity alone gave woman her true place in society, and endeavoured to convince him that China would be much benefited, if her people would consent to emancipate their wives and daughters from the social bondage in which they were held. The mandarin defended the social arrangements of his country, and turning the tables upon me, dwelt upon the dangers and temptations to which the freedom which women enjoyed in England exposed them; and in doing so, he showed himself to be possessed of some knowledge of the present state of society in this country. My two friends then took up the argument, and each in turn addressed him at considerable length. The mandarin heard them patiently, and when they had concluded, he showed the impression which our united efforts had made upon his mind, by drawing himself up to his full length, and exclaiming with an emphasis which can be better imagined than described, "Man is as heaven, woman is as earth!" We parted with him at the capital of the neighbouring county, where we were consigned to the protection of its county ruler, who, like the courteous mandarin, supplied us with whatever was necessary in the shape either of money or provisions, and looked after our safety. This fact deserves to be mentioned, as it shows the good faith in which these various Chinese officials observed the spirit of the treaty which had just been concluded with the British government.

On the sixth night we arrived at a market town, which some of Her Majesty's gunboats had bombarded during the occupation of Canton, and the inhabitants of which were full of hatred towards foreigners. We were unwilling to pass the

night here, but it was impossible for us to navigate this part of the river after dark, as it was infested by pirates. From this point, however, we had no difficulty in continuing our journey in the morning; and it was with very lively thankfulness that we found ourselves once more at Canton.

During my long residence in China I had frequent cause to regret that I did not devote my attention to the study of geology when an undergraduate of the University of Cambridge. There, by a regular attendance on Professor Sedgwick's lectures, I should, doubtless, have acquired a pretty fair knowledge of this science, and might have been enabled to lay before my readers some valuable information respecting the geological features of the Celestial Empire. In venturing to say anything upon the geological formations of China, I trust the reader will kindly grant me that indulgence which I feel to be necessary.

In the southern provinces of Kwang-tung and Kwang-si, the plains which form the fertile and thickly-inhabited rice and silk districts are all deposits, many of which are alluvial. In one of these plains in the district of Sam-sui, I found large quantities of shells which would indicate that it must have been formed under the water. The mountains in the provinces of Kwang-tung and Kwang-si, through which the western branch of the Canton river directs its course, are all of granitic and schistose formations, and often rise into bold and angular peaks. The mountains in the north-east of the province of Kwang-tung, that is, in the districts of Loong-moon and Chong-ling, are of a similar formation. In these mountains the granite is, as a general rule, concealed by limestone and sandstone. Some of the hills which abut on the Poyang lake have the appearance of sand-hills, and when the rays of the setting sun rest upon them they look like mounds of gold. These are, I believe, hills of a granitic formation, covered with sand blown over them after the dry season has exposed the bed of the lake. In my voyage along the western branch of the Canton river, I saw in the neighbourhood of the market town of Yuet-ching, a large hill of limestone in strange contrast with the granitic and schistose formations by which it is surrounded. In this hill, which I suppose is upwards of one thousand feet in height, a great

number of labourers were working quarries, whilst in the absence of beasts of burden, women were carrying blocks of limestone to the kilns by means of baskets. The kilns are on the banks of the river, and several large barges were anchored near them. The limestone of Yuet-ching is capable of receiving a polish and of being used by the sculptor, and nearly all the temples in this part of the province are furnished with idols and incense burners either of pure white or mottled marble. On a plain near Shu-hing Foo, a city on the banks of the same river I saw seven large rocks of limestone. These rocks, which are about two hundred and fifty feet high, are very singular in their outlines, and are called by the Cantonese Tsat-pak-sing, or the seven stars. They are regarded as one of the seven wonders for which their province is said to be famous. Upon examining them I found that they contained very extensive caverns. One of these, which I explored by torchlight, extends from one side of the rock to the other. The roof of this cavern is adorned by stalactites which hang down in a variety of curious and beautiful shapes. That portion of the cavern which forms the vestibule, is used as a temple, and I observed standing above the altar an idol of the popular goddess Koon-Yam. At one of these limestone hills called the saddle hill, I remember noticing several labourers engaged in making lime for agricultural purposes. Several hills of the same kind in the district of Fa-yune, are of no use to the people, as the mandarins have given strict injunctions that they should not be quarried, lest the good geomantic influence they are supposed to exert over the surrounding country should be destroyed.

Of all the caverns which I had an opportunity of visiting the largest is at Kilung in the island of Formosa. Some years later when I was travelling through the midland and northern provinces my attention was directed to several grottoes at Silver island, which stands in the middle channel of the Yang-tsze not far from the city of Chinkiang. I visited a small grotto in which was an idol in honour of the god Chu-Yan-Chee, who is regarded by the Chinese as one of their minor water deities, and to whom prayers are not unfrequently addressed with the view of prevailing upon him to check inundations on

the part of the waters of the mighty Yang-tsze. Near this grotto there stands a large Buddhist monastery which, together with the grotto, was twice visited by the Emperor Kien-lung Wong. In front of this temple are two tablets, on each of which is engraven an inscription said to have been composed by him. Each tablet is placed under a canopy the roof of which is, as a mark of royalty, covered with bright yellow tiles. A number of women were lodged in several of the principal apartments of the monastery. They had been driven to seek an asylum in consequence of their villages being inundated by the waters of the "Ocean Child." Not far from the grotto is a cemetery, and I observed amongst the many graves which it contained, there were three in which British sailors had been interred.

Golden island, which is also in the channel of the Yang-tsze, has two grottoes. This island, it may be observed in passing, has always been held in high estimation by the Chinese, not only for its sanctity and beauty, but for the place it has held in the regard of several of their emperors. In one of the grottoes there was a Buddhist hermit, who, I was informed, had not lain down for a period of twelve months, or held any communication with his fellow-men. In the course of a conversation I had with him, he informed me of his earnest desire to enter Nirvana, the heaven of the Buddhists; and to qualify himself for this he was afflicting both his body and soul. On the door of the grotto, two Chinese characters, viz., Chee and Ching, or Rest and Silence were written in a bold hand. The door was provided with a small port through which the food of the hermit was passed. Upon the inner walls the hermit had written in large letters the sacred vows which he had taken. Near these grottoes were three slabs on each of which were engraven sentences said to have been composed by Kien-lung Wong, who thrice visited this, as well as the sister island of Silver, and on each occasion left behind him a donation for the repair of certain monastic buildings, and of a pagoda in the vicinity of the grottoes. In the crevices and on the ledges of these grottoes, a number of broken reeds had been placed. I found this to be the case also on Silver island. The reeds had been left there by pilgrims and

votaries who were either suffering from, or desirous to avert, that terrible malady known as Bright's disease.

In 1865, I visited the grottoes near Nankin in the company of Captain Macleod of the Chinese government transport *Willamette*. These are seven in number, and the first is about a mile and a half from the city. The second, which is not far distant from the first, measures thirty-five feet by twenty-one, and is fifteen feet high. This grotto is on the slopes of a limestone hill, and is approached by a steep and rugged ascent of fifty feet from the base of the hill. We found a broken idol of granite in it, standing above a dilapidated brick altar. The rebels, who were vigorous iconoclasts, and who for many years disturbed this portion of the empire, had probably visited this grotto. On its walls I noticed a stanza in Chinese characters, which I learned had been written by a soldier in the imperial army. This soldier poet, having descanted on the beauties of the grotto, proceeded in stirring song to congratulate himself on the recent capture of Nankin from the rebels, not because he was now once more free from the alarms and dangers of war, but because the re-establishment of peace had enabled him to derive so much real pleasure from visiting a place so singular and so interesting as the Eu-Tai-Toong grotto. The third grotto, which is near this, is called the Sam-Tai-Toong, and is by far the most interesting of any which we visited. In the centre of it is a small pool of spring water which is spanned by a stone bridge of one arch. On the top of the bridge stands a stone idol of Buddha. The better days of this idol were probably before the rebellion, for its head, though resting in its proper position, has been broken off from its body. By mounting a flight of very imperfect steps a large natural aperture is reached, through which we were told the spirit of the idol occasionally wings its way to Elysium. The seventh grotto, like the sixth, is nothing more than the rugged and precipitous side of a limestone hill, and is also regarded by the people of the district with superstitious awe. On the side of this hill I observed a marble slab on which was cut a representation of the goddess of Mercy. Above the slab were carved several Chinese sentences. These I was told by a Buddhist priest had been composed by the prime

minister of the emperor of the Ming dynasty, whose dilapidated tomb on the south-east side of Nankin is one of the sights of the place. In the crevices of these grottoes we found several pieces of broken reeds left by pilgrims.

A Chinese work which treats on the various places of interest which the province of Kiangsoo can boast, gives an account of a grotto which is at a distance of ten miles from Nan-kan, a prefectoral city on the banks of the Poyang lake. The native annals to which I refer, and which, of course, deal greatly in the marvellous, set forth that in this grotto there are apertures through which the winds, blowing with great violence and causing loud hissing noises, exerted at one period most baneful influences, not only on the various fruits of the earth, but also on the people themselves. The inhabitants, therefore, of the surrounding country placed in this grotto an idol of the goddess of Mercy. A grotto I visited had for several years been the residence of a learned recluse. A rock in the form of a table stood before the entrance, and round it were stone seats. On the surface of the table was carved a representation of a Chinese inkstand; and I was told that the hermit was accustomed to write at this table in the still evenings of summer. The life which he led was so holy, said the friars, that he was translated to Elysium without dying.

In the neighbourhood of Canton, there are several indications of volcanic action; and many of the rocks and hills are of most singular shapes. I may particularize those at the mouth of the Canton river, one of which is said to resemble a tiger in outline and gives, in consequence, the name of Tiger's river to that portion of the river. Near the village of Sooee-foong-chun, which is in the vicinity of the port of Whampoa, I observed a hill greatly resembling in its outline a lion couchant; and in the same neighbourhood my attention was directed to another elevation whose configuration bears a striking resemblance to the head and trunk of an elephant. At the village of Kum-chai-laing, which is also at no great distance from Whampoa, I observed a hill which is supposed to bear a striking resemblance to a rat. The inhabitants of this village were at one time very much addicted to thieving, and were a source of much trouble

to the magistrates of Canton. The geomancers having eventually decided that this thieving propensity was owing to the bad geomantic influences which the Loo-shune Shan or rat hill exercised over the village, the mandarins, at the suggestion of these fortune-tellers, erected in front of it, with the face towards the "rat hill," a huge iron cat! This tribute to the beneficent influences of the familiar representative of the feline race is supposed effectually to counteract the bad influence of the volcanic rat, to which nature, prompted one would say by the familiar line, "Parturiunt montes, nascetur ridiculus mus," had given birth in one of her sportive moments. The iron cat was placed in its present responsible position in the fourth year of the reign of Ka-hing, A.D. 1800, by the provincial judge or chief justice, and other leading officials of Kwang-tung. It was repaired in the fifteenth year of the reign of Taou-kwang, A.D. 1856, and so great is the importance with which this novel guardian of the interests of justice is invested, that it occasionally receives worship and offerings at the hands of the provincial magistrates. At the opposite approach to the same village there is an iron statue of a Chinese official, which is also supposed to exercise a good geomantic influence over the much-tempted inhabitants of Kum-chai-laing. In the right hand of the iron statue is placed a fan, also of the same material, with which the figure is supposed to waft away all pernicious and soul-contaminating influences which may impend over the neighbourhood. Such striking objects ought surely to remind the inhabitants of Kum-chai-laing of the difference between *meum* and *tuum*.

Near the Lin-Shan pass or water-lily pagoda, which stands on the banks of the Canton river, there is, near the Second Bar, a line of rocks which are clearly indications of volcanic action, and which are termed, I believe, Shek-Sheang or Stone City. At Whampoa there is a rock which from its shape is called the "Stone Fish." Immediately in front of it I noticed one of smaller dimensions and of a spherical shape. This I was informed was the Shek Chu or stone pearl. Respecting these two rocks, the guide proceeded to relate for my edification a legend contained in the annals of the province of Kwang-tung.

It was to the effect that in ages past a large fish was stranded at this spot, and whilst in the agonies of expiring nature ejected from its stomach a large pearl. From the earnest manner in which he told this story, he evidently believed that the rocks in question were petrifactions. Another most curious formation is that of a large conglomerate rock near to the town of Teu-chun, which is on the banks of the western branch of the Canton river. This rock, which is called the Flowery Table Monument, is eight hundred feet high, and in outline resembles a human head. As it is approached from the east, it seems inaccessible. Its western side, however, shows a jagged and almost perpendicular wall by which the ascent may be accomplished, though not without much difficulty. I made an attempt to scale it, but so soon as I had reached the high shoulder of the rock, I became so giddy as to be unable to advance; my fellow-traveller, however, was more fortunate. With apparent ease and great dexterity he reached the top, and thereby performed what the Chinese regard as a very great feat. On my way from Foong-ling-shan to Jehol in Inner Mongolia, I observed some very singular geological formations in the vicinity of Chan-poo-cur. At Jehol, my attention was directed to a rock standing in a perpendicular position, and reaching to a height of several hundred feet. But amongst the most singular geological formations I saw, may be reckoned the Great and Little Orphan. In the very centre of the river Yang-tsze, and at a distance of twenty English miles from the egress of the Poyang lake, stands a bold limestone rock in the form of a sugar-loaf, which is termed the Little Orphan. On the slopes of this rock, there is a Buddhist monastery in which reside three or four friars. In the Poyang lake, and at a distance of seven English miles from its egress, stands another limestone rock of considerable altitude. This is termed the Great Orphan. As, when seen from a point near the market town of Ma-foo-shan, its outline resembles that of a Chinese shoe, the additional name of the "Shoe Rock" is occasionally applied to it. Upon its summit there are the ruins of a Buddhist monastery, and near them stands a pagoda of seven stories high. It was the dry season, and I was obliged, in consequence of the waters of the

lake having abated, to wade for a distance of half an English mile through very thick mud. As I was wandering through the ruins of the monastery, a Buddhist monk arrived from the town of Kin-tee-ching to resume possession of the ruins of what, previous to the rebellion, during which it was destroyed, had been an extensive cloister. He, more lucky than myself, sat in a flat-bottomed boat which was shoved over the mud by three or four boatmen. There was only one small chamber in the middle of the ruins for this devout pagan recluse to occupy, and it was so remarkable for its true Spartan simplicity that, had it been in Lacedæmon in the days of Lycurgus, it would have been regarded as a model of perfection. Respecting these three rocks, the Chinese have a singular legend in which many of them most implicitly believe.

The legend, which was narrated to me, is very much as follows:—During a storm of wind, a boat containing a man, his wife, and their two children, was capsized on the Yang-tsze river. The man and his wife perished at once. A large frog, however, upon seeing the lads struggling in the midst of the waves came to their rescue, and having received them upon his back made haste towards their home, which was on the banks of the Poyang lake. But the younger of the orphans, grieving sadly at the untimely death of his parents, threw himself into the river and was drowned. After the lapse of a short time, he appeared in the form of the bold angular peak which is therefore known as the Little Orphan. The humane frog, after vainly endeavouring to save this youth from the watery grave which he sought, pursued his course with the surviving orphan still clinging to his back. When he had entered the Poyang lake, and attained a distance of seven English miles from the mouth of it, the elder orphan, being now broken-hearted, fell in a moment of anguish from the back of the frog into the depths of the lake and was drowned. In due course of time he appeared in the form of the large rock, which is therefore known as the Great Orphan. When the frog ha gone a little further from the scene of this last disaster, he began to lament bitterly over his unsuccessful endeavours to save the orphans, and, being filled with intolerable anguish, he yielded up

his life. In due course of time, he also emerged from the waves in the petrified form, as the "Frog Rock."

The Chinese state that many aërolites or meteoric stones fall in China. In the city of Canton, for example, there are nine such stones, which they call the "nine star-stones." The name may perhaps imply that in the opinion of the Chinese, these stones fell either from Cerberus or Toucan, or Ara, each of which constellations consists of nine stars. They are of various shapes, and upon one of them there is said to be an impression in large size of the human hand. A poem which is said to have been composed by a person named Mi Yune-chaong, who flourished sometime during the Tung dynasty, is said to be inscribed on this stone. Another is said to have its surface marked in such a manner as to resemble bubbles of water. Of these supposed meteoric stones, six are now in the literary chancellor's Yamun, two in that of the provincial treasurer, and one in the Confucian temple of the Kwang-Chow-Foo. These aërolites were brought in the first instance, it is said, from the Tai-Hoi lake. This was done at the suggestion of a rebel chieftain named Lou-Chan, who, with his barbarous hordes, overran the province of Kwang-tung; and the stones stood for several centuries on the margin of a fish-pond, which now no longer exists, but which at the time in question was in the vicinity of the double arch of the city called Kung-pak-lou.

On the walls of many of their caverns and grottoes, and on the walls of their rocks and singular geological formations, the Chinese paint in very large characters, sentences of prose or stanzas, generally expressive, I suppose, of sublimity and grandeur. These writings reminded me of what I had read of "the written valley,"—Wady Mokattel—which is in the wilderness of Sinai. I allude of course to the singular inscriptions which, it appears, are engraven upon the rocks in a tongue that is no longer known. To this singular custom of writing upon rocks allusion is evidently made by Job, when he exclaims, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock

for ever!" It would appear from Chinese annals, that one named Soo Toong-po, who flourished towards the end of the seventh century of the Christian era, during the reign of Chung-tsung, the fourth emperor of the Tong dynasty—and his son-in-law, one Chan Sue-yow, were famous for the many beautiful stanzas which they painted upon many of the most singular geological formations in China. The former is also said to have visited the city of Canton, and to have written above the entrance door by which the nine-storeyed pagoda is approached, the characters Luk-Yung-Sze, or Six Banyan Tree Monastery—a name by which the monastery near which the pagoda stands has ever since been known. Of this same Soo Toong-po there is a portrait engraven on the marble slab, which is contained in the Cum-Shan-Sze or Golden Hill Monastery. The monastery is at a distance of fifteen or twenty miles English from Canton.

Besides the indications of volcanic action, to which I have already referred, there are the hot-springs at Yung-mak; these are at a distance of fifteen English miles from the Portuguese colony of Macao. I boiled eggs in them quite hard, in the short space of two minutes. I filled a bottle with the water for the purpose of having it analysed on my return to Canton. As I was leaving, some of the loafers of the neighbourhood gravely informed me that the water when removed from the springs became cold; and that I should be disappointed if I thought that it would always continue to boil. I also visited some hot-springs at a place called Chung-ling-tow, in the district of Tsung-fa. Persons suffering from cutaneous diseases wash their bodies with the water of these springs, and they are highly prized by the people of the neighbourhood. They are also occasionally used for other purposes. Goats and pigs, the carcases of which are sometimes required in large quantities for the proper celebration of marriages, or for funeral obsequies, are not unfrequently slaughtered near them, the water being used in scalding the carcases. Hence visitors sometimes find the banks strewed with the hair of these animals. At Foo-chow Foo there are hot-springs which have baths attached to them. These are used by persons suffering from cutaneous diseases.

Besides these sulphurous wells, which are greatly valued by the Chinese, there are wells of spring-water which, superstitious in all things, the people regard as sacred. In Canton alone there are a great many of these wells. One of the most ancient is the "Sun-Well," so called from the supposed fact that it was usual during the night to see on the surface of its waters a reflection resembling the sun. In consequence of this the well came to be regarded as so sacred that people were forbidden to draw water from it. Eventually a temple in honour of the heathen deity, Lung Wong, or the dragon king, was erected upon its site, and the pedestal on which the idol of this god is placed now stands over its mouth. Next in point of importance is the "Moon-Well," on the surface of which the Cantonese declared they saw during the day a reflection of what resembled the orb of night. The people were forbidden to disturb its sacred waters; and eventually a temple in honour of the heathen goddess Kum-fa was erected on the spot, and over the mouth of the spring was placed the pedestal of her idol. Then there is the "Star-well," from which a star-like ball of fire shot up while the well-sinkers were busy sinking the well. The Ki-Pa-Tsiang, so called because it was discovered by the scratching of a fowl, has fortunately not been honoured by having a pedestal placed on the top of it, and is of very great service to the citizens. It is said to have been sunk at the expense of one Ying Tsung, who was not so much a tea-drinker as a water-drinker. The waters of this well, which is in the vicinity of the small north-gate of the city, are greatly used for the purpose of boiling down balls of opium, and it is conveyed for this purpose to villages at a considerable distance from Canton. There is a man in charge of this well, to whom all persons wishing to draw water pay a small sum of money. A former custodian of this never-failing spring endeavoured on one occasion—it was in the year 1854—to incite a number of idle and evil-disposed persons who were standing by, to kill and rob the ex-bishop of Victoria, Bishop Smith, the late Rev. William Samuel Bonney, and myself, whilst we were passing that way.

Another of these wells, which ranks the most ancient, is the

"Nine-Eyed Well," so called because it has nine mouths. It was sunk, so Chinese annals narrate, by one Chu Tan, who, sometime during the Hon dynasty, was in possession of Canton. He was one of the ministers of the Emperor Chi-Hwangti, by whom the Great Wall of China was built. Chu-Tan attained, so it is reported, the patriarchal age of one hundred and twenty years; and his longevity was attributed to the copious draughts of this water which it was his custom to take. At one time it was usual for all mandarins who came to Canton to take office to initiate their administration by, among other things, taking a draught of its water. It is of great depth, and is never without a plentiful supply.

These are fair specimens of the stories which one finds connected with Chinese wells. The well, however, with which the most childish superstition is associated is in the quadrangle of the Yamun or official residence of the prefect of Shu-hing Foo. The mouth of it has been covered with large stones for many centuries, and it is supposed to contain an evil dragon, called Kon-Loong. This monster is said to have been the cause of pestilences and earthquakes until, several centuries ago, a prefect named Pow Man-ching, cast him into this well; and, in order that the imprisonment of the wicked dragon may be perpetual, each succeeding prefect, on entering office, affixes his seal to the stones. Nor is the monster alone in his confinement, for many devils and evil spirits have joined themselves to him in this prison, from which, however they may have got in, they are now unable to get out.

I have referred in the course of this chapter to traces of volcanic action; and a proof of the continued existence of this agency is still afforded, although in a very mild form, by the occasional earthquakes which make themselves felt in different parts of the country. These are not at all frequent, and, except in very rare instances, they are not attended with any very serious results. During my residence of twenty years in China, I experienced shocks of earthquakes on two occasions only. The first occurred in 1854. The bed in which I was sleeping shook so much one morning that I concluded a large Newfoundland dog was shaking himself below it. I was

so sure of this that I actually looked under the bed to inspect the intruder.

My second earthquake occurred in 1860. At the moment I was sitting at breakfast in a small upper room in a Chinese house which I occupied at that time. The apartment was without a ceiling, and I saw the rafters by which the roof was supported, swaying very slightly from side to side. Two small tea-tables which were in the room, and upon which were standing two porcelain vases which I greatly prized, shook so as to make me fear that the vases would fall to the ground. My Chinese servants, who had become very much alarmed, rushed in hot haste into the adjoining street. I quickly followed them, and found several of my Chinese neighbours, who were evidently much terrified, congregated together. One of them, with terror in his countenance, observed that the great dragon was moving to and fro, and thereby causing the earth to shake. This statement, which it was somewhat difficult for a European to hear gravely propounded without laughing, met, it appeared to me, with a very ready assent from his assembled countrymen.

At Chin-kiang, a port on the banks of the Yang-tsze river, an earthquake took place on the night of the 24th of July, 1872. It was described as follows by the Chin-kiang correspondent of the *North China Daily News*:—

"We had an earthquake here last night which startled us somewhat. Folks in Manilla or Japan, who are used to these sort of things, would probably consider it nothing, but I can assure you we thought a good deal of it, and are not at all anxious for a repetition. It took place, according to the time of H.M.S. *Leven*, at ten minutes to 8 P.M., and lasted, I should think, fully five seconds. I was lying down at the time, and the first intimation I got of the shock was by my couch being raised as if by a big dog underneath endeavouring to crawl from below, which was followed by an undulatory motion accompanied with a low rumbling noise and the shaking of everything in the room. A friend in the veranda was reclining in a long chair when it occurred, and to him it appeared to shake the house so much, that he jumped up almost expecting from the noise overhead that a portion of the roof had given way. If the noise is any indication of the earthquake's motion, I should judge it was travelling from north to south as the wardrobe was the first

thing in my room to become fidgety, and when it had resumed its usual sedate manner the dressing-table seemed to have caught the infection, and began vibrating. There were two other slight shocks preceding the big one, hardly noticeable, however. A fellow resident says he actually saw the pillars in his house shaking. The natives say they have not had such a severe shock for the last eighteen years, when some people walking in the street were thrown on their faces."

In these three instances the action of the earthquakes was not violent. It would seem, however, from an account which Mr. Lowe, the American minister to China, forwarded in May, 1871, to the secretary of state at Washington, U.S.A., that on the 11th day of April of the same year there was a very violent earthquake in the province of Sze-chuen. Mr. Lowe's account of this earthquake, which I quote from *Nature*, June 22, 1871, is as follows:—

"Bathang lies on a very elevated spot beyond the province, about two hundred miles west of Li-Tang, and about thirty post stations from the district town of Ta-Tsien on the high road to Thibet. About eleven o'clock on the morning of the 11th of April, the earth at Bathang trembled so violently that the government offices, temples, granaries, stonehouses, storehouses, and fortifications, with all the common dwellings, and the temple of Ting-lin, were at once overthrown and ruined; the only exception was the hall in the temple grounds called Ta-Chao, which stood unharmed in its isolation. A few of the troops and people escaped, but most of the inmates were crushed and killed under the falling timber and stone. Flames, also, suddenly burst out in four places, which strong winds drove about until the heavens were darkened with the smoke, and their roaring was mingled with the lamentations of the distressed people. On the 16th the flames were beaten down, but the rumbling noises were still heard under ground like distant thunder, as the earth rocked and rolled like a ship in a storm. The multiplied miseries of the afflicted inhabitants were increased by a thousand fears, but in about ten days matters began to grow quiet, and the motion of the earth to cease. The grain collector at Bathang says that for several days before the earthquake the water had overflowed the dikes, that the earth cracked in many places, and black fetid water spurted out in a furious manner. If one poked the earth, the spurting instantly followed just as is the case with the salt wells and fire wells in

the eastern part of the province, and this explains how it happened that fire followed the earthquake in Bathang. As nearly as can be ascertained there were destroyed two large temples, the offices of the collector of grain-tax, the local magistrate's office, the Ting-lin temple, and nearly seven hundred fathoms of wall around it, and three hundred and fifty-one rooms in all inside; six smaller temples, numbering two hundred and twenty-one rooms, besides one thousand eight hundred and forty-nine rooms and houses of the common people. The number of the people killed by the crash, including the soldiers, was two thousand two hundred and ninety-eight, among whom were the local magistrate and his second in office. The earthquake extended from Bathang, eastward to Pang-Cha-Hemuth, westward to Nan-tun, on the south of Lin-Tsah-Shih, and on the north to the salt wells at Atim-toz, a circuit of over four hundred miles. It occurred simultaneously over the whole of this region. In some places steep hills split and sunk into deep chasms, in others mounds on level plains became precipitous cliffs, and the roads and highways were rendered impassable by obstructions. The people were beggared and scattered like autumn leaves, and this calamity to the people of Bathang and the vicinity was really one of the most distressing and destructive that has ever occurred in China."

China, possessing as it does a great variety of surface, is rich both in minerals and in metals. Of coal there is evidently a very large supply in almost every part of the empire. In the province of Kwang-tung there are several coal districts, the principal and most important of which are in that portion of the province which is termed the Fa-yune district.

This coal is found in a number of low sandstone hills. In the autumn of 1861 I had the gratification of visiting the pits, four of which were close to one another. The shafts of three of them, though not of large circumference, were two hundred feet deep. They were, however, no longer of service, being full of water. At the fourth there were apparently no labourers. Upon expressing a wish to descend the shaft of this pit, I was informed that the ladders had been taken away. The shafts of mines in China are divided into several stories or lofts at intervals of twenty feet, and the pitmen pass and repass by means of ladders. In the same neighbourhood there was, on the side of a hill, another pit, which I found to be in the form of winding

galleries of no great extent. The roofs of the galleries were supported by rafters of wood resting on pillars of the same material. Only a small number of hands were employed. The coal of this district appeared to be very inferior, its degree of inflammability being about that of culm or stone coal. Surface coal is also found in the immediate vicinity of Canton. At Fa-tee, a suburban district of the city, there are several large coal depots, which receive abundant supplies of surface coal from Yun-tuk, a city on the banks of the northern branch of the Canton river. The coal is conveyed in bullock carts to the banks of the river, and thence by boats to the depots.

At the town of Ki-lung, and more particularly at the coal harbour of that port in the island of Formosa, I also visited several coal pits. They are constructed in the form of galleries, and contain, apparently, much coal. The roofs of the galleries here are not supported by rafters and pillars of wood, but by pillars of earth or seams of coal, which for that purpose are left standing. While I was at Ki-lung, the pitmen engaged in contiguous pits inadvertently broke down a middle wall of partition, and unexpectedly found themselves face to face in the bowels of the earth. A fine seam of coal being at hand, a quarrel at once took place with regard to it, and many very severe blows were exchanged. Indeed, one of the combatants was so much injured that he died on reaching the pit mouth.

The coal mines in the neighbourhood of Ning-po, according to general account, are much more extensive than those which are in the more southern provinces. Coal is not at all in demand in China. It is used to some extent for smelting iron. At the town of Fat-shan, which is the Birmingham of the province of Kwang-tung, a great quantity of coal from the Fa-yune district is consumed. On my way from the northern province of Chi-li to Lama-Miou in inner Mongolia I passed several strings of camels carrying coals towards Pekin from extensive coal mines in the vicinity of Kiming. In the neighbourhood of this city I also saw strata of coal, sandstone, and shale alternating with seams of anthracite. I saw coal formations near the city of Suien-hwa-fa, formerly the summer residence of the emperors of Mongolia. At this stage of my

journey I also saw porphyry in large quantities; and again at Chan-chee-kow.

In the vicinity of Newchang, in Mantchuria, there are also coal mines. The Newchang correspondent of the *Shanghai Courier*, in a letter dated April 3rd, 1872, writes regarding the Newchang coal mines in the following terms:—

"Some time ago I wrote you about coal being produced in this district. Since then I have tried many varieties. There is both bituminous and anthracite to be obtained at mines variously situated from eighty to one hundred and twenty miles from this port. The coal obtained from them supplies the city of Moukden and the surrounding district, besides being extensively used for iron smelting, there being a great number of furnaces in the vicinity of the coal and iron mines. The best coal comes from the district of Pin-Su-Hoo, about one hundred and twenty miles distant. It resembles Welsh coal, burning splendidly and giving great heat and no smoke. In fact, it is just such an article as you in Shanghai would appreciate, not only for steam, but for household purposes.

"The coal is brought all the way to this in carts, each carrying one-and-a-half to two tons, drawn by six ponies and guided by two men. It can be brought only in winter when the roads are hard, as in summer the roads of this plain are mere quagmires, and carts sink in the ruts up to the axles. When you consider the cost, keep, and loss on six animals, and the hire of two men for the trip which extends to four or five days, and the tear and wear of carts, it will be evident how greatly the carriage must add to the price of the coal. Yet it is sold here at $11.00; while the common kind, which requires a great draught, costs $8.00 per ton.

"At Pin-Su-Hoo there are seven mines worked by one Company. They employ about two thousand men in mining, bringing to the surface, weighing, loading, &c. Each of the coal-heavers brings to the surface two baskets containing about seventy catties each time, and in this cumbrous fashion they manage to get out about two hundred and fifty tons per day; but this lasts only during the cold season, or say four months each year. The pits are small, say from five to six feet thick and four to five feet wide, and the roof well shored up with piles. With larger cuttings, a steam donkey-engine, a tramway, cars, and a winch, the annual outcome could be so increased that they would fully supply the wants both of foreigners and natives. And as the heaviest element of price is the carriage to this port,

that also might be considerably lightened. Till better roads or tramways, or a railroad (!) can be had, let the coal be conveyed in winter to the side of the nearest creek and there stacked, and when the rivers open let it be sent down here in flat boats, of which there are many here. By this means the price might be reduced to three-fourths or one-half of what it is at present. All that is wanted is the authorization of the powers that be. Capital could be easily got, and the rest would be easy work.

"At Lean Yang, about ninety or one hundred miles distant, the mines produce bituminous coal. Iron ore is also abundant in the neighbourhood, and much gold is said to exist in the vicinity."

As coal is not used for domestic purposes, charcoal is in great demand, and charcoal-burners are to be seen daily on the hills. The hillsides of Pun-yu, Fa-yune, and Tsung-fa—districts of Kwang-tung—are studded with their fires; and on the slopes of the Lew-Shan range of mountains in Kiang-Si, the charcoal-burners constitute the population of almost all the villages. The houses of these labourers may be at once recognized by the vast piles of charcoal in front of them.

In the island of Formosa there are numerous sulphur mines. Large quantities of this combustible are brought to the main-land, where it meets with a ready sale, being much used by the Chinese in bleaching, tanning, and dyeing, and in making gunpowder and fire-crackers.

Amongst their most important minerals the Chinese place the Yu-Shek or jadestone, which is regarded as of very great value. It is chiefly used for decorations of dress. In one of the streets of the western suburb of Canton lapidaries may be seen fashioning this stone into earrings, finger-rings, hair-pins, bracelets, brooches, and other ornaments. For such purposes the large blocks of jade are cut into small pieces by means of wire-saws.

The country is also rich in metals. Mining operations, however, are not permitted to any great extent, as the government entertain grave apprehensions that, if extensive discoveries were made in this direction, large bands of robbers would at once appear on the scene and prove a source of danger to the empire. Government mines of gold and silver, however, exist, and are evidently very productive, as both these metals are largely

circulated, not in the form of coins, but made into bars and shoes. The circulation of the precious metals is in a great measure confined to the governmental classes, as copper cash are especially the current coins of the realm. The Syae silver is considered superior to the silver of any other country in the world. The provinces of Yun-nan, Kwei-chow, and Sze-chuen are especially noted for their gold, silver, and copper mines. There is also an abundance of iron in the land. In 1862 I visited an iron mine in the neighbourhood of a village called Koo-teen, in the district or county of Tsung-fa. It was ninety English miles north-east from the provincial city of Canton. The mine, which is one hundred and twenty feet in depth, has been worked during a period of two centuries, but with no great diligence, as the mandarins restricted the proprietors to a certain quantity of iron ore annually. The present proprietor is an aged gentleman of the clan or family Soo. The mine, however, has not been worked for some time past in consequence of the principal local official having demanded a tax which the proprietor is either unwilling or unable to pay. With the view of extorting payment, the avaricious mandarin had put the son of Soo into prison. In close proximity are very extensive buildings containing all the necessary arrangements for the tedious processes by which the ore is rendered fit for use.

Before concluding this chapter I must say a few words on the climate. It has been very justly observed that it is remarkable for the singular excess in which heat and cold prevail in different parts of the empire at the opposite seasons of the year. The average of the thermometer is low for the latitude. Thus for example, although "Pekin is nearly a degree to the south of Naples, the latitude in the former place being 39° 54′, of the latter, 40° 50′, the mean temperature of Pekin is only 54° of Fahrenheit, while that of Naples is 63°. But, as the thermometer at the Chinese capital sinks much lower during the winter than at Naples, so in summer it rises somewhat higher. The rivers are frozen for three or four months together, from December to March, while, during the last embassy in September 1816, a heat of between 90° and 100° was experienced in the

shade. It is well known that Naples and other countries in the extreme south of Europe are strangers to such a degree of long-continued cold, and are not often visited by such heats." In the southern provinces a fall of snow is almost unknown. It is nevertheless on record that in 1835 a snowstorm occurred at Canton. During my long residence at this port not a flake of snow fell, and very rarely indeed had we a shower of hail. As an illustration of a very severe winter in China, I may refer to that of 1871. So great was the cold at Canton on the 12th of December of that year, as to justify the conclusion that the tops of the mountains in the interior of the province were covered with snow. On several occasions during the same month, the many lotus and fish-ponds which are in the vicinity of the city were covered with sheets of ice of the thickness of a dollar. Many of the citizens in the humbler walks of life were to be seen entering the city in the morning with baskets on their shoulders containing ice for sale. The ice was readily purchased by the "upper ten thousand," and quickly deposited in earthenware jars, which were then hermetically sealed, ice-water being regarded by the Chinese as a certain specific in cases of fever of almost every kind. At Hongkong the winter of 1871 was, to judge from the description given of it in the *China Mail* of that date, certainly not less severe, and the oldest foreign residents there declared it to be the coldest season they had experienced in that city.

The mean annual temperature of Canton, which is just within the tropics, is what generally exists in the thirtieth parallel. The quantity of rain which falls throughout the year is generally very great, but it varies considerably. The average quantity which falls is, I believe, from sixty-eight to seventy-two inches. During the winter season, that is, from October to February, there is in the south an almost entire absence of rain. Towards the end of September, the north-east monsoon sets in, and continues until April. At this period, it is succeeded by the south-west monsoon, which is invariably accompanied by much rain. This, of course, is owing to the fact that the southern winds become impregnated with moisture in their course over tropical seas. On reaching the coast, the moisture assumes the form of thick fogs.

These are succeeded by heavy showers of rain, which of course not only refresh the face of nature, but tend to some extent to subdue the heat with which countries within and bordering on the tropics are visited. At the summer solstice the sun at Canton is almost vertical. The greatest heat of summer, however, is experienced during the months of July, August, and September.

At the change of each monsoon thunderstorms are frequent. They are not of long continuation, nor are they so severe as those with which Great Britain is occasionally visited. During my residence in the south of China, I remember one thunderstorm only that was really terrific. A correspondent of the *Hongkong Daily Press* of September 29, 1871, describes it in the following terms:—

"On Friday night last, the 15th instant, this city (Canton) was visited by a most violent thunderstorm. It continued to rain throughout the greater part of the night, and so long and heavy were the showers with which it was attended, as to cause great destruction of household property. In the Si-wa street of the Tartar quarter of the city, not to refer to other places, ten houses were on this occasion destroyed. The loss of life, however, in consequence of the falling of these dwellings, was, I am glad to say, by no means great, one person only, a Tartar youth of eight years of age, having been killed. In many streets of the city and its suburbs, the water, in consequence of the heavy rains, rose to such a height as to inundate the very houses. Moreover the streets being barricaded—as is the case in all Chinese cities and towns by night—the water as a matter of course, could not readily escape. During this same thunderstorm, and also, in consequence of the heavy rains with which it was accompanied, a portion of the large temple at Honam fell to the earth with a great crash. The lightning, however, as far as I can learn, does not appear to have done any great amount of damage. It is reported, amongst other slight casualties in this respect, that an old lady had the hair of her head singed by the electric fluid. Whilst the storm lasted, it appeared as if the four elements were at war with each other. The roaring of the thunder was almost deafening, and the flashes of lightning were so vivid and so uncomfortably near as to make one apprehensive of danger. Towards its close there was a strong wind from the north, which caused my house, and, I

suppose those of my neighbours, to rattle. Such sudden squalls, however, have during the past few months been of so frequent occurrence as almost to accustom us and our houses to them. To Chinese boats they are oftentimes very fatal. As, for example, the sudden blast of wind which I have just described, capsized, near the Dutch Folly, a boat in which were eight men and two women, of whom, it is said, nine were drowned."

Owing to the extreme rarefaction of the atmosphere throughout the course of the summer months, most violent storms of wind are of occasional occurrence. One of the most terrible of these storms which I witnessed was that which occurred at Canton on the 27th of July, 1862. On the 27th of September, 1871, Hongkong and Macao were also visited by a typhoon, which almost equalled it in severity. It is fortunate that such storms do not last longer than twenty-four hours. These two storms were, if possible, surpassed in violence, and in the number of casualties which attended them, by a typhoon which visited Hongkong and Macao in the month of September, 1874. According to the inhabitants this destructive cyclone was the greatest calamity which had befallen Hongkong and Macao within the memory of man.

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